Shepherds

OCTOBER, 1952

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WORLD WIDE
MISSION OF EVANGELISM

Beginning

World Communion Sunday — October 5, 1952

To share in the spiritual opportunities of the World Wide Mission of Evangelism

___ I will attend church on World Wide Communion Sunday
___ I desire to "Give God A Chance" with my life
___ I will attend at least one service of worship each Sunday
___ I will read a message from God's Word each day
___ I will witness for Christ and strive to win others to Him

Name _____ *Address* _____

Your Church and the World Wide Mission

As this issue of *Shepherds* comes off the press, a Committee of Fifty, called for by the General Conference, is meeting in our national capital to launch plans for participation in a World Wide Mission of Evangelism, beginning on World Wide Communion Sunday and continuing through Aldersgate and Pentecost Sunday (May 24, 1953), and the 250th anniversary of the birth of John Wesley (June 17, 1953). Each month *Shepherds* will keep you informed as to the purpose, plans, and program of this World Wide Mission of Evangelism promoted by Methodism the world over.

The best thing your church can do in this World Wide Mission is to do a good job of evangelism in its own church and community. Begin right where you are, right now, to do "with your might whatsoever your hands find to do"—to do those things for Christ and the Kingdom and Evangelism that you already know you ought to do. On the Sunday before World Wide Communion Sunday, get every member to make a great forward step in his life by prayerfully signing the card reproduced above (available from TIDINGS), and week by week let your program and emphasis be upon a deepened spiritual life for every member and upon your church becoming an evangelistic church.

Free Offer—Let *Shepherds* Help You

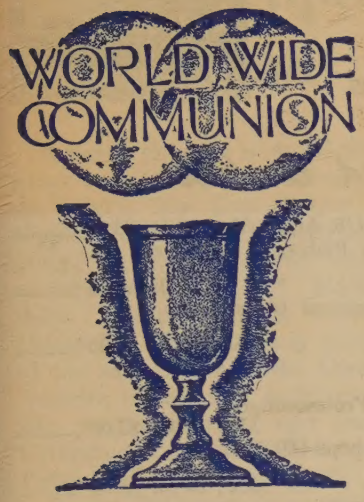
Shepherds will more and more be beamed to help the Commission on Membership and Evangelism in your church. We will send *Shepherds* free to the chairman of this Commission in your church.

Brother Pastor, please report to us his name and address on the adjacent order blank at once and he will receive *Shepherds* each month, even as you do. This will be a great help to you as you strive to make your church an evangelistic church. For the special offer for *Shepherds* to other members of your Commission on Membership and Evangelism, consult statement at bottom of page 20.

TIDINGS

Headquarters for Evangelistic Literature

1908 Grand Avenue, Nashville 4, Tennessee



World Wide Communion

Sunday, October 5

A Great Day

- to raise the spiritual level of your members
- to make your inactive members active
- to "Give God A Chance"

World Wide Communion Materials

_____ **World Wide Mission Covenant Cards** 60¢ per 100 _____
(for Methodists) as illustrated

_____ **World Wide Communion Covenant Cards**
(For non-Methodists) 50¢ per 100 _____

_____ **Invitation Cards** $1.00 per 100 _____

_____ **Invitation Folders** $1.00 per 100 _____

_____ **W. W. Communion Letterheads** 75¢ per 100 _____

_____ **W. W. Communion Bulletins** $1.00 per 100 _____

_____ **Printed Communion Service** $1.50 per 100 _____

_____ **Church Attendance Record Cards** 50¢ per 100 _____
(see p. 7) Communion Sunday to Christmas

_____ **Attendance Registration Cards** 50¢ per 100 _____

Communion Leaflets

_____ **"Draw Near With Faith"** $2.00 per 100 _____
October Tract-of-the-Month selection
(Tract Club Members do not order this one)

_____ **I Come to the Communion Table** $2.00 per 100 _____

_____ **"This Do in Remembrance of Me"** $1.00 per 100 _____

_____ **The Sacrament in The Methodist Church** $1.00 per 100 _____

_____ **Why I Come to the Communion Table** (A card) 60¢ per 100 _____

"Give God A Chance" Materials

_____ **Display Packet No. 1** $3.00 _____
A packet containing $3.50 worth of "Give God A Chance" and "See You in Church Sunday" posters, window cards, stickers, and stamps

_____ **Display Packet No. 2** $5.00 _____
A larger packet valued at $5.50

_____ **Movie Trailer,** non-denominational $7.50 _____

_____ **Posters** (22x34 inches) 10¢; 6 for 50¢ _____

_____ **Window Cards** (11x8½ inches) 5¢; 12 for 50¢ _____

_____ **Letterheads** (11x8½ inches) 75¢ per 100 _____

_____ **Sheets of 100 Stamps** 25¢ each _____

_____ **Stickers** (about 4x3 inches) 50¢ per 100 _____

_____ **Stickers** (about 2½x1½ inches) 50¢ per 100 _____

_____ **Mats** (1 column) 25¢ each _____

_____ **Mats** (2 column) saw in

Leaflets

_____ **Give God A Chance** $1.50 per 100 _____
by Ralph W. Sockman

_____ **I Go to Church Sunday** $1.50 per 100 _____
by Geo. W. Crane

_____ **Why I Go to Church** $1.00 per 100 _____
by William F. McDermott

AIR MAIL Your Order to TIDINGS Today

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Our Newest and Most Beautiful Leaflet

Every Methodist Church will want to put one in every home

Our Newest and Best Book on Evangelism

For all Denominations

Leaflets and Tracts

_____ **WHAT METHODISTS BELIEVE** by the Methodist Bishops 5¢; $4.00 per 100 _____

_____ **Why I Am a Protestant** by Roy L. Smith 5¢; $4.00 per 100 _____

_____ **What Is Distinctive About Protestantism** by Albea Godbold $1.50 per 100 _____

_____ **I, Too, Am a Catholic** by Bishop Oxnam, a lifelong Protestant $2.00 per 100 _____

_____ **Protestants Believe** (compiled) $1.00 per 100 _____

_____ **God Calls and We Answer** by G. Ernest Thomas $2.00 per 100 _____

Books and Booklets

_____ **EVANGELISM FOR OUR AGE** 35¢; 12 for $3.00 _____
Messages by Thirteen Bishops (104 pages)

_____ **A Protestant Primer** by Clarence A. Seidenspinner (64 pages) 25¢ each _____

_____ **Our Protestant Faith** by William R. Cannon 35¢; 12 for $3.00 _____

_____ **Evangelistic Message of Protestantism** 35¢; 12 for $3.00 _____
by Eight Methodist Bishops (80 pages)

_____ **Theology and Evangelism** by Edwin Lewis (80 pages) 35¢; 12 for $3.00 _____

_____ **Holy Habits of the Spiritual Life** by G. Ernest Thomas (64 pages) 35¢; 12 for $3.00 _____

Enrollment Card

Please enroll our church in the Good Tidings TRACT-OF-THE-MONTH CLUB. Please consider this a Standing Order to send us _____ (50 or more) of the tract selected each
(enter number)

month, and charge to our account. We will remit in full at least quarterly. Begin at once with "Draw Near With Faith," the World Wide Communion leaflet. This and all other monthly tract selections are to be non-denominational in character. Send tracts to

NAME _____

ADDRESS _____

_____

CHURCH _____ DISTRICT _____ CONFERENCE _____
(if Methodist)

TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn.

PLEASE FILL MY ORDER AS CHECKED.

Total Amount of Order _____

( ) Payment Enclosed ( ) Charge to treasurer ( ) Charge to my account

_____
Rev., Mr., Mrs., Miss.

_____
NAME

_____
ADDRESS

_____
Church Treasurer

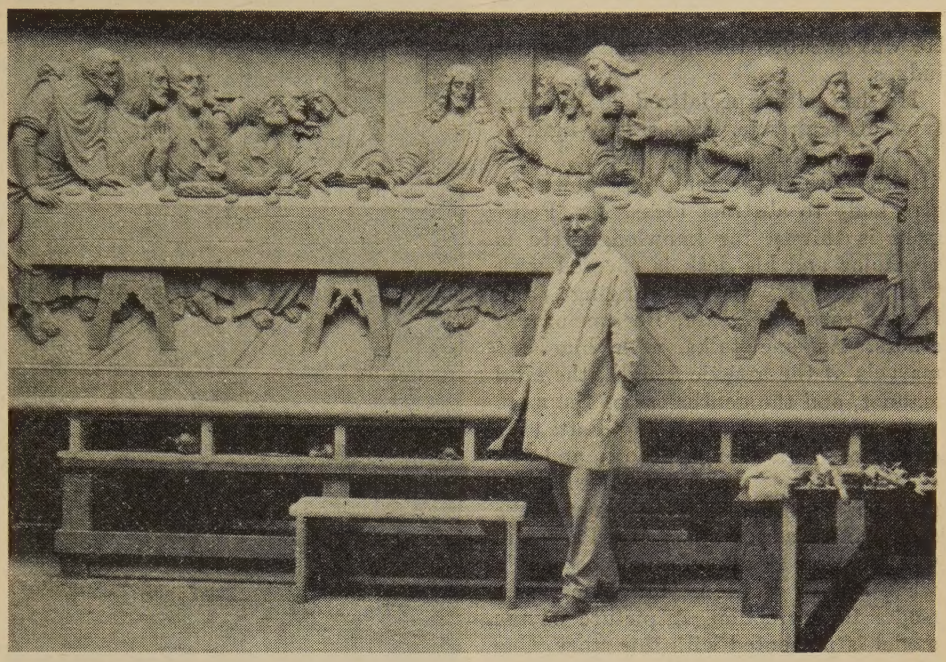
_____
Address

Date _____ Order placed by _____

Please sign, do not type, your name in the space provided above.

He Reproduces a Masterpiece

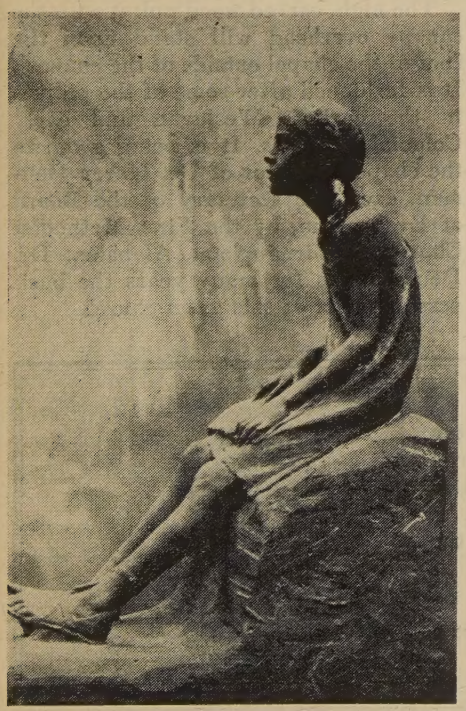
for The Upper Room



Shown above is Ernest Pelligrini as he pauses in his work on the clay model of "The Last Supper," which he will reproduce in wood for the Upper Room Chapel. Below is Pelligrini's famous statue, "Memorizing."

Ernest Pelligrini is one of the world's great sculptors. He is doing Leonardo da Vinci's "The Last Supper" for The Upper Room Chapel. Born in Verona, Italy, he is one of the really great modern successors of Michelangelo, della Robbia, Cellini, Canova, and Donatello. Though many people think of the sons of Italy who have come to America in terms of ordinary walks of life, we frequently forget persons like Columbus, Caruso, Galli-Curci, Angelo Patri, and Ernest Pelligrini.

Ernest Pelligrini is a sculptor in his own right. For years he has been producing great religious masterpieces in wood. His wood carvings are found in the outstanding cathedrals of America. Among them are the reredos in Lawyer's Bay, Cathedral of St. John the Divine, New York, Princeton University, Duke University, the Chapel of St. Mary in the Washington Cathedral, and the First Methodist Church, Evanston, Illinois. Other wood carvings are "The Last Supper" in Rollins College, Winter Park, Florida; the Roodbeam Group, Washington Cathedral; the "Shrine of the Holy Child of Earth and Heaven" in St. Patrick's Cathedral, New York; the "Nativity" in the Church of the Holy Spirit, Mattapan, Massachusetts; and "The Sending of the Apostles," Trinity Church, Lenox, Massachusetts. His work has been done in connection with the most outstanding architects of America, among them, Frohman, Robb and Little, B. G. Goodhue, Associates, Maginnis and Walsh, and others.



The architects for The Upper Room Chapel and the Board of Evangelism building are Hart, Freeland, and Roberts. Mr. Hart was the architect who did the work on the Parthenon in Nashville. The Parthenon is an exact reproduction of the original in Athens and stands in Centennial Park. Nashville is frequently called the "Athens of the South."

Mr. Pelligrini received his early education at the Academy of Fine Arts in Verona, Italy. He entered the academy at 16 years of age and was there for five years studying sculpture. In 1913 he gave his first public exhibition in Naples. There he exhibited his "Memorizing," the statue of a young girl shown memorizing something from an open book which lies upon her lap. Mr. Pelligrini has reproduced in "Memorizing" the upward and inward look that is characteristic of a person in the act of memorizing. It is evident that the sculptor understands the psychology of youth. He has captured the natural awkwardness of the legs, arms, and inturned feet so characteristic of children of 12 years of age.

Just after he exhibited his "Memorizing," when only 22 years old, he left for the United States. In America he began to specialize in religious sculpture. Mr. Pelligrini has mastered the different styles of the Byzantine, Gothic, Greek, and Renaissance, but his specialty has been the rich ornamental style of the medieval sculptors. Therefore, he is right at home with the works of Leonardo da Vinci.

Artistic Output

He has worked with the firm of Irving and Casson in their studios in Boston, Massachusetts. One marvels at the tremendous artistic output of Ernest Pelligrini. It is said that there is hardly an important city in the United States that does not have some of his work. When one examines the work of Mr. Pelligrini, he finds that the heart of the man is behind his hand. He is moved by a true religious passion. Like the early craftsmen, he serves God with his art. He is a mystic who gives his emotions the right-of-way without becoming

sentimental. Among some of his most famous productions are his "Christ in the Garden of Olives," and his "Head of Christ." His "Head of Christ" was exhibited at Horticultural Hall during the tercentenary Exposition in Boston. He was awarded the first medal by the judges.

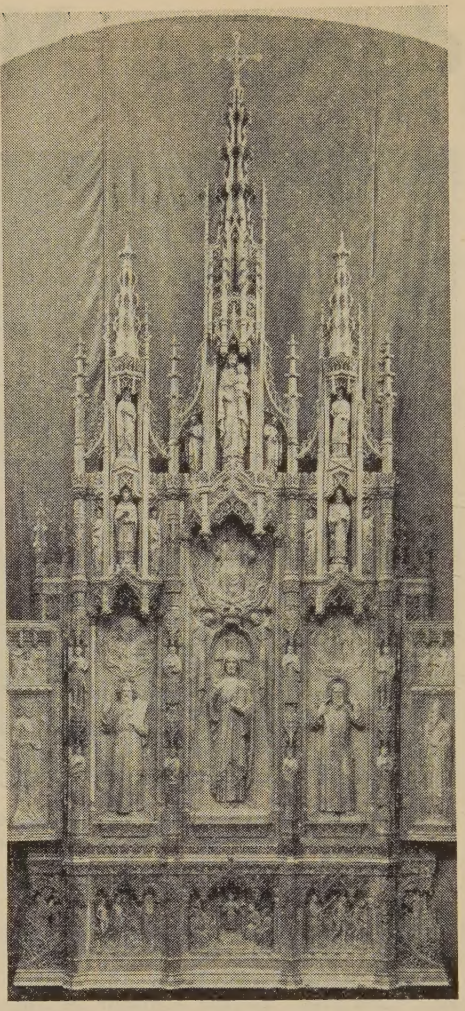
He has also specialized in another type of sculpture. His single figures, "Brotherly Kindness," "Virtue," and "Love," reveal the sculptor's power to give body to abstract ideas. Mr. Pelligrini is thirsty for knowledge. He is a scholar and his desk is covered with the works of writers ranging from Homer through Dante, Boccaccio, and others. As one talks with him one marvels at the artistic insight, the mild manner, and the gentleness of the man.

Recently Dr. J. Manning Potts, the editor of THE UPPER ROOM, and the architects spent a day with Mr. Pelligrini in his studio. These men gave constructive suggestions. Mr. Pelligrini was as eager as an ambitious boy to do what was wanted to bring his model to perfection. A picture of the model is presented with this story. One can get something of the spirit of the man even in the picture. His kindliness, his gentility are expressed in his face.

Chancel in Chapel

"The Last Supper" will be placed on the wall in the back of the chancel of The Upper Room Chapel. It will be done in polychrome carved wood. It will hang above a table. The table will stand on the dais and will serve as the altar and also as a Communion table for small groups. The chancel of The Upper Room Chapel presents an adaptation of the upper room as pictured in Leonardo da Vinci's "The Last Supper." Since this is the best known of the upper room pictures it was chosen as the model.

The details of the picture are faithfully copied in the chancel. Of course, little is known of the original Biblical room, thus the best-known painting is used. The painting is adapted finely to the idea of the chapel. Suggestions coming from many sources have been followed. The ceiling of the chancel is of heavy walnut timbers like those suggested in the painting. The side walls of the chancel have insets for the tapestries suggested in the picture. The floor is like the pictured floor. The table of heavy, elaborately carved wood like that in the painting serves as the altar. On the center of the table there is a large chalice and a candle on each side. The superb reproduction of Leonardo's picture by Ernest Pelligrini will be the focal point.



Reredos designed and executed by Ernest Pelligrini for the Lawyer's Bay in the nave of the Cathedral of St. John the Divine in New York City.

It is hoped that as worshipers sit in the chapel they will meditate on the scene of the Last Supper and will imagine the disciples sitting there at the table with Jesus, thus reliving some of the scenes of that occasion. Since the minister will be able to stand behind the table, the Sacrament of the Lord's Supper can be administered around the table itself or at the chancel rail.

At the entrance the chancel has a railing which is also made of carved wood. The spindles are arranged in pairs between the newel posts. Between each pair there is secured a shield in the type of English heraldry on which is carved the symbol of an apostle. The models for the figures in the chancel were done by Dr. Puryear Mims, lecturer in fine arts at Vanderbilt University. The gate in the center has carved wood symbolism representing the four evangelists at the four corners of the gate. The center figure depicts the Father, the Agnus Dei (the Lamb of God), and a dove representing the Holy Spirit.

Other symbolism has been worked out in the chapel with emphasis on the symbolism connected with the chapters in John's Gospel and the Acts in which accounts of the upper room occur. The chancel idea is unique. It is different from other chancels and calls attention to the well-known ideas of the Last Supper.

The high, carved wood pulpit with the canopy overhead will stand upon the floor of the chapel outside of the chancel. It is fashioned after some of the pulpits in the earliest Wesleyan and early Colonial churches. It is being given to the chapel in honor of Dr. Harry Denman, executive secretary of the Board of Evangelism, by the First Methodist Church of Birmingham, Alabama. Dr. Denman was for many years the business manager of this great church.

The story of the amazing growth of THE UPPER ROOM and the unique ministry it performs, the story of the chapel, and reproductions of eight of the loved cover pictures from THE UPPER ROOM—all these are combined in a beautiful book which serves a double purpose. Because all of the cost of this book is otherwise provided, the entire income from the sale of the book goes into the fund to provide furnishings for the chapel. Single copies, $1.00 each.

The Upper Room 1908 Grand Ave. Nashville 4, Tenn.

THE UPPER ROOM CHAPEL

The Sacrament of the LORD'S SUPPER

in THE METHODIST CHURCH

By Hubert C. Smith
Pastor, First Methodist Church
Waxahachie, Texas

The Methodist Church takes pride in the liberality of its creedal requirements, and in the open welcome extended to persons of all faiths to participate fully in its services of worship. The father of Methodism, John Wesley, taught his followers to say to their fellowmen, "If your heart is as my heart, if you love God and all mankind, I ask no more: give me your hand." Perhaps no other single service in the Church reveals Methodism's belief in this kinship of all Christian believers, as does the service of Holy Communion, in which is celebrated the Sacrament of the Lord's Supper.

One is impressed with the appropriateness of its celebration. It is not observed so often as to become a perfunctory rite; neither so infrequently as to be strange and unfamiliar. Some churches are privileged to have great choirs and printed orders of worship which allow the service to be ornate; in other churches the order may be very simple, but it is the same ritual, and the same order, and thus familiar. Ritualism is but a way of doing things, and in this familiarity the worshipper is helped in his approach to God.

In almost every step of the service, the congregation is included. The congregation is asked to join with the minister in the Prayer of General Confession ("Almighty God, the Father of our Lord Jesus Christ," etc.), The Collect ("Almighty God, unto whom all hearts are open," etc.), The Sanctus ("Therefore with angels and archangels," etc.), and the Lord's Prayer. The inclusiveness of this service is revealed also in the invitation. It is not addressed alone to Methodist people, but to every person who does "truly and earnestly *repent* of his sins . . . and *intends* to lead a new life."

Into Methodist services of Communion come persons of all faiths, and all walks of life. Some may see in the liturgy only the beautiful language, and the dignity of the service that in itself points the way to God. Others will recognize at once the kinship with the Church of all the ages. The prayers and responses have been taken from the common heritage of the Christian Church. Many of the collects and prayers go back to the second and third centuries, others are as new as the denomination itself, while the Prayer of Consecration is couched in the beautiful language of St. Paul as recorded in First Corinthians, the eleventh chapter.

Realizes Presence of Christ

Not only does the worshipper join with the minister in the hymns and prayers, but active participation in the Sacrament means he must leave his seat, and kneel at the chancel in order to partake of the Lord's Supper. He becomes very conscious of his own actions and thus of his own shortcomings and sins as he kneels in reverence and humility. In the quietness and solemnity of the moment, he makes his confession of specific and personal sin directly to God and pledges anew his allegiance.

Then the minister moves before him with a plate of broken bread, symbol of the broken body of our Lord, and a cup of wine, symbol of the shed blood, the Life, of our Lord. The worshipper is invited to take these into his hands. There is no suggestion that these are more than symbols. They are not. They are the symbols used by Jesus Christ as He said, "Do this in remembrance of me."

In a unique way the communicant comes into a realization of a very personalized, spiritual experience of the Living Christ. Here is a realization of the unique person of our Lord, Son of Man, Son of God, made very real, though perhaps inexpressible.

Jesus was a man—the Son of Man. To be a man is to belong to time, and place, and history. As one who belongs to time and history, Jesus can be realized only through memory and tradition. Let that be broken, and He would pass away as a lasting memorial. At the communion table the Methodist worshipper is reminded that He did live, that "the Word became flesh and dwelt among us and we beheld his glory, the glory of the only Begotten of the Father, full of grace and truth." Month after month, the memory and tradition are revived—"Do this in remembrance of me."

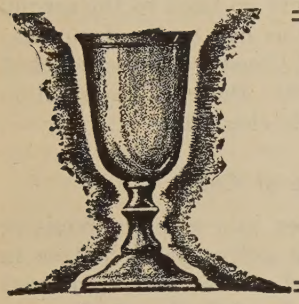
But Christ is also the Son of God. He came down from heaven and ascended into heaven. As such He transcends time and place. Calvary is eternal, for there He wrought man's redemption. Kneeling in humility, the worshipper is conscious of the sacrifice of our Lord, and he experiences with St. Paul the truth, "how that Christ died for our sins, according to the scriptures." Then the miracle of miracles takes place—he knows it was for him. This experience with the heavenly, eternal

Christ is possible only through some contact with the earthly, temporal Jesus. This is afforded in the symbols of the broken bread and the cup of wine. "Do this in remembrance of me."

To experience this Communion with the risen Christ, through the observance of the Lord's Supper, is to come into a new sense of dedication and determination to live a life pleasing to God. When the last prayer of consecration has been said, seldom is there a person who has put himself into the service who does not feel that he has been blessed.

Truly, a Communion service in The Methodist Church is a time when the worshipper is brought into a vital experience of personal faith.

(This article may be obtained in leaflet form from TIDINGS. *See order blank.)*



Materials for World Wide Communion

Sunday, October 5, 1952

Suggested Helps

Invitation Folder $1.00 per 100

Many prefer a folder type of invitation. This is the same folder as used last year, but it is quite appropriate.

Invitation Cards $1.00 per 100

A beautifully printed "special invitation" card for mailing or carrying to every member. Printed in two colors. Across the bottom is printed "Give God A Chance."

Covenant Card 60¢ per 100

For the World Wide Mission of Evangelism (for Methodists). A pledge to share the special opportunities beginning with World Wide Communion Sunday, and church loyalty and attendance. Reproduced on inside front cover.

Covenant Cards (for other denominations) 50¢ per 100

A card to be mailed to every member or sent by visitors to secure a pledge for every Sunday attendance, and bring the card on World Wide Communion Sunday.

World Wide Communion Bulletin $1.00 per 100

Pastors who do not subscribe to a regular weekly bulletin service prefer to use this bulletin because of its appropriateness and World Communion message. Inside pages are left blank for printing or mimeographing local program and announcements. Non-denominational.

My Church Attendance Record 50¢ per 100

Supply every member of the church and Sunday School with one of these cards to keep his own attendance record from World Wide Communion Sunday through Christmas.

Attendance Registration Cards 50¢ per 100

The use of this card encourages attendance and locates prospects. Register your church attendance on World Wide Communion and other selected Sundays, by giving each person present a card on those Sundays. Order in large quantities for several Sundays.

Ushers should hand one of these cards to each visitor every Sunday. Many prospects for membership are located this way.

World Wide Communion Letterheads 75¢ per 100

An 8½x11-inch letterhead for printing or mimeographing pastor's World Communion letter to members. (Because pastors prefer to use personal or church envelopes, we have no envelope to match.)

Printed Communion Service $1.50 per 100

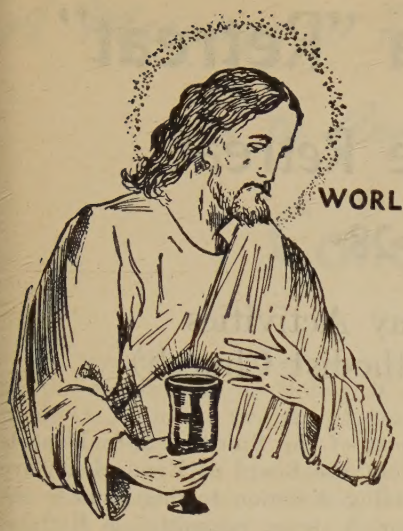
This is a Communion Service, and is ready for use. It contains the prayers, scriptures, responses, etc., for minister and people, being designed for churches which desire a fresh form, and yet one that is adopted from the Ritual itself.

Communion Leaflet

Draw Near With Faith, by Bishop W. Earl Ledden. Written especially for World Wide Communion Sunday, this non-denominational tract is the October selection for the Tract-of-the Month Club. Club members will receive it automatically and should not order it separately unless they need an extra supply. $2.00 per 100.

I Come to the Communion Table, by Roy L. Smith. This is an excellent leaflet for mailing to every home or distribution at the World Wide Communion Service. This leaflet has been highly acclaimed. $2.00 per 100.

TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee



WORLD WIDE *Communion* and a NEW WORLD

By Jesse M. Bader
Executive Director, Joint Department of Evangelism
National Council of Churches

One of the large corporations of America, which conducts an extensive research department, recently published a full-page advertisement in a number of magazines. The top of the advertisement was spanned with the words, "Little rooms where new worlds are made." Under the words appeared a picture of a laboratory in which some scientists were working. The advertisement went on to state that in this research room new worlds of scientific advance were being made.

But of all the little rooms where new worlds are created, the greatest was the Upper Room in Jerusalem. Here Christ instituted the Lord's Supper, which has been perpetuated from generation to generation in the fellowship of the warm heart. Here a new world began.

Perhaps there has never been a week or a month in the history of Christianity when some group or groups of Christians have not assembled themselves about the Lord's Table to commune with Him and with each other. Over the past nineteen and a half centuries, the Holy Communion has been observed, not only in little rooms across the world, but in large rooms as well.

On October 5 of this year the Lord's Table will be surrounded by believers, in both rural churches and urban cathedrals. All races, colors, and languages will be represented in this vast world family of faith. This fellowship will center about a Person whose unseen presence will bless every Communion Table in every part of the earth.

Because of the significance of this holy observance, an attempt should be made on the part of every congregation to have every member present on this day. Those who are among the aged, the infirm, the sick, and helpless should have the Holy Communion taken to them. No Christian should be overlooked. Everyone should be a part of this fellowship about the Lord's Table. This is an obligation which every church has toward *all* its members. World Wide Communion Sunday can bring an Easter attendance to churches everywhere.

Union services to celebrate the sacrament are not contemplated on this day. Instead, one of the major emphases should be securing the presence of every member at the Communion Table of the congregation to which he belongs. If, for any reason, some members cannot attend the World Wide Communion Service with their own congregation, then they should be encouraged to attend the Communion Table of some other congregation.

Another major emphasis for World Wide Communion Sunday is fellowship. Even though Christians are present at the Lord's Table with their own individual congregations, there is still a sense in which we are all part of one glorious fellowship. In every congregation it is His Table. His unseen presence is there. After all, He is the host who invites, welcomes, and blesses. It is hoped that every minister will make much of this fellowship of faith that binds us all together into one Christian family. Every minister can help his congregation to visualize the millions of Christians of all lands seated or kneeling about the Lord's Table on this same day.

World Wide Communion Sunday, October 5, can be one of the greatest spiritual experiences of any congregation if it is properly prepared for and reverently conducted. So, once again on another World Wide Communion Sunday, let us gather humbly about the Lord's Table to remember Him who never forgets us.

For other practical suggestions for your World Wide Communion Service see September *Shepherds*

Marching Forward Through a "Retreat"

National Layman's Spiritual Life Retreat

Buffalo, New York, September 26-28

(Sponsored jointly by the General Board of Lay Activities and the General Board of Evangelism of The Methodist Church)

The laymen of Methodism are sharing something entirely new in method and approach when hundreds of leaders gather in Buffalo, New York, September 26-28, for the National Layman's Spiritual Life Retreat. It has appropriately been described as "A Retreat with Action." It is an invitation to the men of the Church to march forward through a Retreat.

The National Layman's Spiritual Life Retreat is sponsored jointly by the General Board of Lay Activities and the General Board of Evangelism. It includes three major emphases.

First, there will be outstanding messages by leaders from church and civic life. Among the key speakers will be included Senator John A. Sparkman of Alabama and Dr. Harry Denman, both of whom will address great mass meetings of men, and Mr. Robert G. Mayfield, Executive Secretary of the General Board of Lay Activities, who will give the keynote address at the Friday evening session.

Second, the Retreat will include several periods when the men who attend will meet in smaller groups for prayer and fellowship. These "Upper Room Hours" promise to give spiritual undergirding to the whole endeavor.

The third, and unique, feature of the Retreat is the training which the men will receive in personal witnessing, street preaching, institution and prison witnessing, and radio and television speaking. Then, as part of the Retreat, the men will be given specific opportunities to put the training into practice as they go out on Saturday afternoon to conduct street meetings in downtown

Buffalo, to witness and speak in hospitals, jails and prisons, and actually to deliver radio messages in witness of the Christian faith.

A further opportunity for witnessing will be provided on Sunday morning when the men will be assigned to churches in and near Buffalo to preach, teach church school classes, speak in worship services, and to visit in the name of Christ in the homes of the unchurched.

The National Layman's Spiritual Life Retreat is an endeavor to capture for laymen some of the rich experiences which have come to thousands of ministers in the last four years when they have gathered for instruction at morning sessions in a United Evangelistic Mission School, and then have gone out to preach and to visit for Christ and His Church.

Great Opportunity for Laymen

Mr. Robert G. Mayfield of the Board of Lay Activities, and Dr. G. Ernest Thomas of the Spiritual Life Department of the Board of Evangelism, are providing direction to this pioneer endeavor. A strong committee in Buffalo, New York, is heading up local arrangements under the chairmanship of Mr. Thomas B. Clay, Lay Leader of the Genesee Conference. The committee includes Richard J. Davey, superintendent of the Buffalo District, Dean E. Richardson and Clytus F. Mowry, pastors of the host churches, and Harry M. Ingraham, Lyman E. Straight, George W. McDonald, James C. Corbett, Herbert E. Rainer, Fred R. Heilman, Harry A. Foote, G. T. Strickler, Jr., Kenneth Bennett, and Frank Hick.

Laymen have been invited to participate in the Retreat from every section of America. It will prove to be a great fellowship for all those to attend, and it will provide new and usable plans and methods by which layman's retreats will recapture the New Testament secret of personal power. The watchword of those tremendously significant days will be "TARRY . . . AND GO." Men will wait upon the Lord, will learn of methods to witness for Him, and then will go out to tell others about the Christ and His gospel.

The National Layman's Spiritual Life Retreat will begin with a banquet on Friday evening, September 26, and will conclude with a large evening meeting on Sunday, September 28. All men of Methodism have been invited to attend. Inquiries and registrations should be sent to the Registrar: Edward C. Stripp, Asbury-Delaware Methodist Church, Buffalo 2, N. Y.

The General Board of Lay Activities and the General Board of Evangelism request every pastor and every layman who reads this to pray earnestly every day for this National Layman's Spiritual Life Retreat that it may do much toward making The Methodist Church a spiritual church.

A Message to Pastors

and to Commissions on Membership and Evangelism

Concerning Inactive Members

The recent General Conference enacted legislation whereby the membership of Methodist churches will no longer be divided into the two classifications of "active" and "inactive" members.

This means that the names of all persons previously listed on the two separate rolls will be joined together on one roll and reported as a total figure. Instead of being reported as "active" and "inactive" members, from now on they will be reported as "members" or possibly "full members" to distinguish them from "*preparatory* members."

This entails upon churches the responsibility of making the inactive members active, of developing them into good church members and true disciples of Christ. However, this is no new responsibility. It has always been the duty of churches to develop persons into mature Christians, until they come "to the fullness of the measure of the stature of Christ."

Your "Out-of-Town" Inactive Members

The majority of those in your church who have previously been listed on the roll of "inactive" members very probably are non-resident or out-of-town members.

Let the Commission on Membership and Evangelism cooperate with the pastor in sending out "letters of notification" during the month of September and October concerning these members. The disciplinary directions concerning these "letters of notification" are found in Paragraph 130 of the 1948 *Discipline* and will be found in the forthcoming 1952 *Discipline*. The official forms for these "letters of notification" may be purchased from The Methodist Publishing House. Order them and use them, at once. All that is necessary in filling out a "letter of notification" is to write in the name and present address of the non-resident member, and to mail it, according to the new 1952 legislation, to the General Board of Evangelism, 1908 Grand Ave., Nashville 4, Tennessee. Dr. Joseph H. Edge of the staff of the General Board of Evangelism will forward it to the pastor or district superintendent who serves the territory where your non-resident member now lives.

Your "In-Town" Inactive Members

There are two practical ways to make your "in-town" or resident inactive members become interested in the church and active again: (1) the "Give God A Chance" church loyalty World Wide Communion Visitation, and (2) the Spiritual Life Mission in your church.

We suggest that the former of these be done at once, because of the appropriateness of the season, and that the latter be done sometime before Christmas. (A later issue of *Shepherds* will give practical suggestions for a Spiritual Life Mission in a church.)

The World Wide Communion "Give God A Chance" visitation should be made to every member, with particular attention paid to the inactive member, regardless of whether his name has previously been carried on the "inactive" or the "active" roll.

To promote this visitation we suggest that you order the following materials AIR MAIL at once (using the Order Blank in the front of this magazine):

1. World Wide Communion Covenant cards. Order for each member of your church. This card is reproduced on the inside front cover of this magazine.
2. "Instructions for Visitors." Order one for every visitor you will have; it is recommended that you secure one visitor for every 10, or that you secure one visitor for every 10 or 12 members to be visited. Send these visitors out on Sunday afternoon, September 28, and let the follow-up visits be made on Monday and Tuesday nights.
3. Church Loyalty Assignment envelopes. One for every visitor.
4. Optional but wonderfully helpful: a leaflet to leave in the home, like "I Go to Church Sunday," "Why I Go to Church," "Give God A Chance," and "Draw Near With Faith," a World Wide Communion leaflet, or The Upper Room.

The church that, through its pastor and Commission on Membership and Evangelism, diligently promotes this World Wide Communion loyalty visitation, will do much to develop the spiritual life of its members and to make the inactive active, and the less active more active.

Put Evangelistic Literature in Your Church Budget

A carpenter cannot work without "tools"; neither can a dentist—nor can you. Just as the church school cannot do its work effectively without church school literature, so the church cannot execute a successful program of evangelism without evangelistic literature. Every church, therefore, should designate a portion of its budget to provide adequate funds for evangelistic literature. Watch each issue of *Shepherds* for information concerning helpful evangelistic materials.

PUT EVANGELISM IN YOUR BUDGET, AND YOU WILL PUT EVANGELISM IN YOUR CHURCH

Methodism's Largest Area Girds for Evangelism

The mounting zeal of Methodist evangelism has come to Ohio—which comprises the largest Area of the Church. Led by Bishop Hazen G. Werner, resident Bishop, the Ohio and North-East Ohio Annual Conferences will participate in a United Evangelistic Mission that will enlist the full resources of 1,110 charges served by 1,171 ministers and composed of 451,717 members.

In Ohio is concentrated one of the largest segments of The Methodist Church. When one tries to evaluate the evangelistic potential of such a section of the Church correlated into a single heartbeat for Christ and His Church, there is no end to the vision.

There have been United Evangelistic Missions during the past several years in Methodism that have staggered the imagination. Yet the promise of Ohio is even greater, because in no mission has there been a more carefully planned program of promotion, preparation, and over-all planning.

The actual weeks of preaching and visitation will be November 14-23, 1952, February 6-15, and February 20-March 1, 1953. The preparation began April 4, 1952. The two Annual Conferences in June adopted the United Evangelistic Mission as the official program of the Area.

During the first week in September there was a school for the pastors, evangelistic institutes for laymen, and a Sunday set aside for the local churches to formally install the local church committees. Bishop Werner then called these leaders together in a series of six meetings across the state to prepare the people for the work: Dayton, Sept. 16; Chillicothe, Sept. 17; Zanesville, Sept. 18; Findlay, Sept. 23; Akron, Sept. 24; and Wooster, Sept. 25.

The Syracuse Area with 150,000 members won 13,700 new members. The Oklahoma Area with 160,000 members won 12,400. Now the eyes of Methodism are on Ohio with its 451,717 members and its unparalleled effort to open the hearts of the people and the doors of the Church to the Spirit of God. When Ohio Methodists say with one voice to the unchurched of their state, "Come with us to Christ," great things just have to happen.

At left are the United Evangelistic Mission leaders shown at their Conference meeting which was held on June 27. The group below shows the Ohio Conference Area United Evangelistic Mission leaders as they met at Conference on June 13.

An Assignment for Ohio Methodists

Statement by Bishop Hazen G. Werner, Mission Chairman

We Methodists in Ohio have an assignment. We are summoned by the spiritual needs of people to a great undertaking—the Ohio Methodist Evangelistic Mission.

This Mission calls for a great spiritual offensive, Area-wide. Does it stir you? It will not be easy. The work will necessitate your time and the best of your abilities. You will have to deepen your own spiritual life. Will you be ready spiritually?

The preparation for the Mission means prayer. We cannot meet this assignment without prayer. Let us begin now to pray that we may bring people to know Christ. Let us pray in our homes, pray as we walk to work, pray in our worship service, that we may know God's will in this endeavor. Pray in the church school class, in the official board meeting, the choir, pray for divine guidance in this Mission.

The plan involves: (1) People prepared for the work; (2) A message that reveals the way of salvation; (3) An opportunity for individuals, through either personal or public appeal, to make a decision; (4) A follow-up that provides for assimilation and an experience of growth.

I believe with all my soul that the hand of God is directing us to this task for the coming year. When we know that which Christ can give is that which men and women must have, how can we do other than move into the effort with enthusiasm? . . . I pledge myself with you to give the best that we have to the summons of the Lord of life, to the work.

Statement by the Mission Director, Harry L. Williams

The world is too big to take hold of at one time. But Ohio is part of the world; your community is part of the world; your church is part of the world; you are part of the world. Every man or woman, every boy or girl who is without Christ is also part of the world.

The Ohio Methodist Evangelistic Mission can change that world. More than anything else we want a changed world. Christ can change the individual person, and through the changed individual He can change the world.

Think what it will mean if 30,000 evangelistic visitors take Christ to 150,000 fathers, mothers, sons, and daughters. Think what it will mean if 50,000 of them become "new creatures in Christ Jesus." A chain reaction of the transforming life may start in Ohio, where there are more of Christ's followers called Methodists than in any other Area of the world.

Let us pray; let us care; let us witness; let us worship; and let us work to "Give God a Chance" to change the world.

Statement by Ohio Conference Chairman, William Lincoln Steffens

Our founder, John Wesley, spoke of himself as "a man sent from God to persuade men to put Christ at the center of their relationships." There is no better definition of the Church's essential task. . . . Many have come to see that the great need of the Church today is an intelligent and effective evangelism through which religion will come to be deeply meaningful in individual lives.

The Ohio Methodist Evangelistic Mission is the concentration of the best leadership, lay and ministerial, in a program that seeks to lead men and women into a vital relationship with God. Every effort will be made to insure a qualitative as well as quantitative effort. We seek not only to increase church membership but to truly win men to Christ and His Church.

Statement by North-East Ohio Vice Chairman, Howard W. Peterson

Evangelism, rightly interpreted, is the *first* business of the Church. "Go ye into all the world" refers to our neighbor next door as well as to the far-flung frontiers of missionary advance.

The pressing need of the hour for Methodism is twofold:

1. The revitalizing of the Church through self-examination and rededication and soul-winning; and

2. The winning of the *unshepherded* multitudes who will never be won if Methodism fails in this task. *"The fields are white unto harvest."*

The scandal of Methodism is that many churches receive no members, or only a few, in the period of a given Conference year. This means a self-satisfied, ingrown, dying church.

Methods are valuable only as they prove effective. Our resources are inexhaustible. *The Power of Pentecost* is at our disposal. Will we accept the challenge? The word of the Lord is: *"That they go forward."*

THE CHURCH WITH

A True Story Presented by the Department of Local Church Evangelism of the General Board of Evangelism

C. Lloyd Daugherty, Jr., Director

It requires the presence of many factors to produce an evangelistic church. That such a church must preach the Word in season and with power goes without saying. That it must carefully plan the religious training of its youth most of us will readily admit. But unless it reaches beyond its own, through some practical evidence of its passion for men's souls, it cannot "turn the world upside down for Christ."

Perhaps no group of Christian people has been more keenly aware of this divine imperative than has the congregation of the First Methodist Church, New Albany, Mississippi, of which A. Y. Brown is pastor. For here is a church which, besides carefully surveying its community every year and conducting an annual program of Visitation Evangelism, has also recognized its responsibility to the rural areas in its vicinity. New Albany is a good, county-seat town in northeast Mississippi, not unlike a thousand other county-seat towns throughout the nation; and what this church is doing a thousand other churches can do.

Like many other evangelistic churches, First Church divides its town into zones for systematic visitation. It maintains a continuing interest in a nursery program; and, whenever a baby is born into a Methodist home, visitors call in that home each month for the next three years to leave helpful literature as they express the love and concern of the church. It looks after its shut-ins through regular, friendly calls that add warmth and cheer to the long days. It gives constant evidence of interest in its older adults, who mean so much to the history and hope of any congregation. To encourage good reading, it maintains a library. To insure good assimilation, it holds membership training classes every year. To nurture the spiritual life of its youth, it makes use of both children's choirs and youth choirs in its Sunday night services and sends large numbers of its young people to summer assemblies.

But in the midst of all this outstanding and busy program, First Church has astutely remembered the words of Jesus: ". . . these ought ye to have done, and not to leave the other undone." For it has pressed beyond these magnificent accomplishments to claim the responsibility of helping others to build sanctuaries in which to worship the Lord in the beauty of holiness. Then it has provided them leadership in that worship.

The Glenfield Church

In 1947 the membership of the Glenfield Methodist Church, located in a small community about two miles away, was scattered. The too few faithful members were trying to keep the Sunday school going in the dilapidated church building. The dearth of leaders at Glenfield concerned some of the older members; and they asked Mr. D. N. Daniel, a steward of the New Albany Methodist Church, to help reorganize and teach the Men's Bible Class. Mr. Daniel became so interested in the group and the possibilities for service that he moved his membership to Glenfield in January, 1947. He later became chairman of the Board of Stewards at Glenfield. Under his leadership, and with the active support of the New Albany Methodist Church, the people of Glenfield erected a beautiful new brick church which they built themselves, except for the masonry. Both classes and individuals in New Albany responded to the need by making generous monetary gifts.

But financial aid was not the only assistance given by the New Albany church. About five months before Mr. Daniel's death in October of 1950, Mr. Walter Rogers, of New Albany Brotherhood Class, began teaching the Glenfield Men's Class. Mr. Rogers faithfully served in this teaching capacity until his death in December, 1951, missing only one Sunday in nearly two years of service. At the death of both Mr. Daniel and Mr. Rogers, memorials honoring their memory were set up by New Albany friends. The building fund was swelled by these contributions.

The Woman's Society of Christian Service at Glenfield was reorganized under the leadership of Mrs. G. W. Harwell and Mrs. E. M. Sharp of New Albany. It has been strengthened by the continued interest and help of the New Albany society.

The New Albany church has encouraged its members who live near the Glenfield church to move their membership to it. In this way many people are active there who would have had a harder time finding a place of service in the larger church.

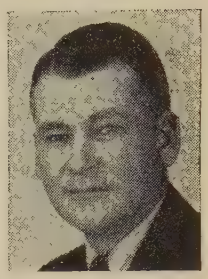
The Bethlehem Church

In addition to the help which First Church has given to Glenfield church, it has also sponsored the erection of a building for the Bethlehem church. Bethlehem is about six miles from New Albany. The building was dilapidated and the leadership had moved from the community. Some of the men from First Church had moved to New Albany from that community. They proposed to the remaining Methodists out there to give them help in strengthening the church, and this help was gladly accepted. First Church men aided in drawing up plans for a brick building and contributed a substantial amount of the money to build the church.

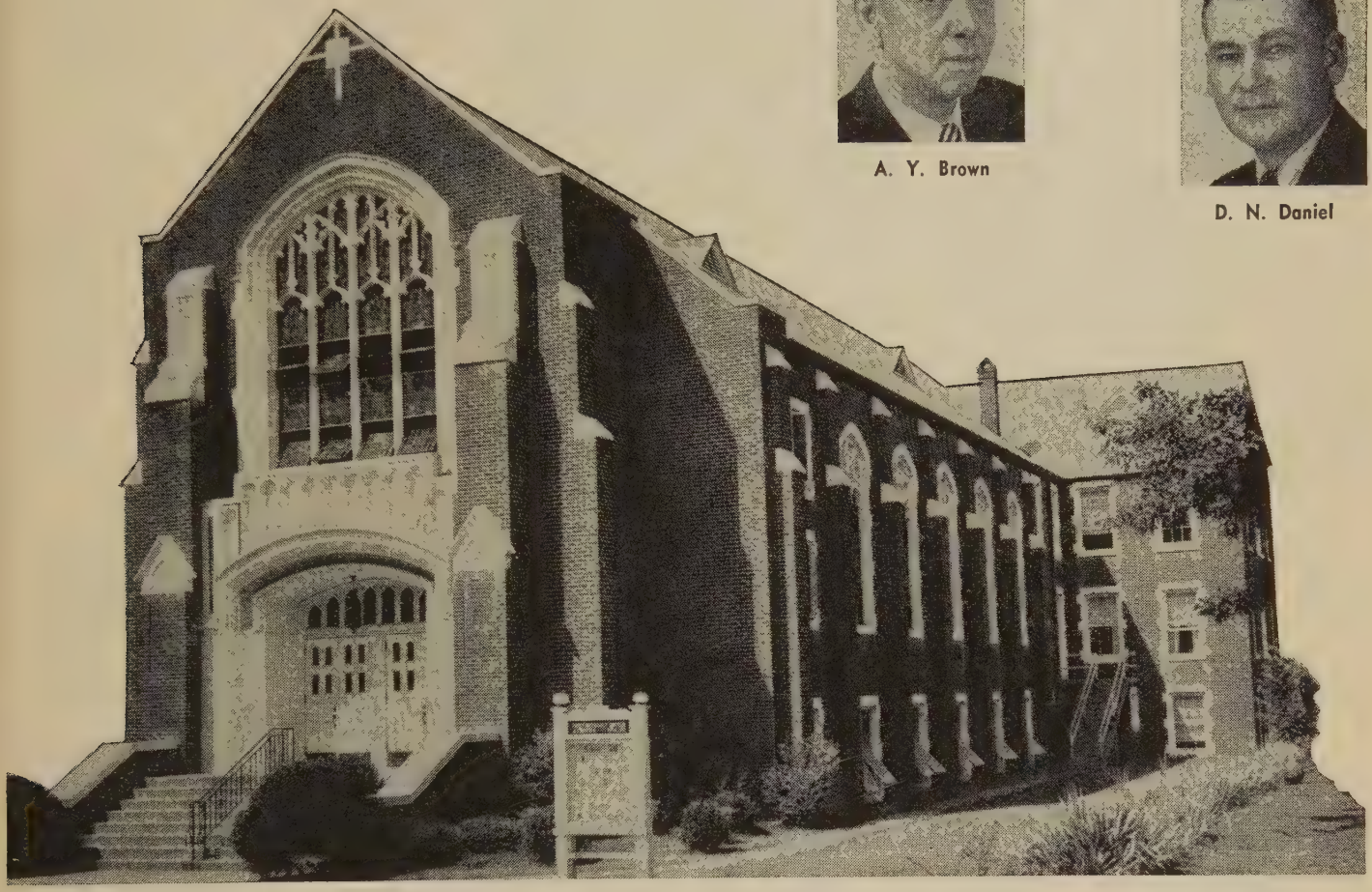
The New Albany Rotary Club sponsored a Rural Community Development Council in the Bethlehem community. One of the objectives of the Council was the improvement of church property and the increase in church attendance. The ladies of First Church went out to Bethlehem and organized a Woman's Society of Christian Service. When there was no lady in the community willing to take the presidency of this organization, one of the First Church ladies, Mrs. G. W. Harwell, agreed to be president. She is still serving in that capacity. At the same time, she continues her work in the

(*Continued on page 12*)

A. Y. Brown



D. N. Daniel



First Methodist Church, New Albany, Mississippi, A. Y. Brown, pastor.

Glenfield Church, Myrtle Charge, New Albany District, North Mississippi Conference, John Atkins, pastor.

Bethlehem Church, Myrtle Charge, New Albany District, North Mississippi Conference, John Atkins, pastor.

Union Hill Church, New Albany Circuit, New Albany District, North Mississippi Conference, G. L. Nicholas, pastor.

THE CHURCH WITH A HELPING HAND

(Continued from page 10)

society at First Church, where she is currently acting as study chairman of her circle. She is also superintendent of the Children's Division.

One of the men's Sunday school classes took as a project the establishment of a meaningful Sunday night program at the Bethlehem church. They sent two men out to that community every Sunday night for several months to conduct a Sunday evening program on the three Sunday evenings when the pastor was not preaching in that church. The first series of programs they conducted was a study of the Gospel of John. About eight men took part in this study in the entire Gospel of John. They received quite a bit of help in making this Bible study, and the whole Bethlehem community became interested and found the study most helpful. As a result of aid received from the New Albany church, the Bethlehem church is now a live, working church, worshipping in a beautiful brick building, equipped with kitchen, dining room, and Sunday school rooms.

A similar Sunday evening program was sponsored by another men's Sunday school class at Wells Chapel, a church on the New Albany circuit about 12 miles from New Albany. A group of three or four men went to Wells Chapel every Sunday night (except on the Wells Chapel preaching nights) last year and conducted a program that established the Sunday evening services in their church.

Union Hill Brought to Town

When the congregation of the Union Hill Church, on the New Albany circuit, decided to relocate their church, which was about three miles from New Albany, they established it in the suburbs of the city. First Church people contributed liberally to the building of this new brick church. One individual of First Church congregation gave $1,000.00 to the project, while about a half dozen members who lived near the new church moved their membership to Union Hill in order to help furnish leadership and strengthen the organization.

In addition to all this the Men's Club of First Church has sponsored the work of Miss Virginia Thomas, a district full-time rural worker. Miss Thomas spends all of her time teaching training classes and helping in general with rural church work. The Men's Club guarantees her salary and contributed $1,173 during the last year.

Likewise, the youth department has conducted programs at a number of rural churches and has assisted them with their work in various ways.

First Church maintains a fund for the relief of the poor. It is helping to support a young man in a home for invalids and convalescents. It is buying milk and other necessities for the needy families each month and never turns down a call for assistance.

With an active membership of 706 and the Sunday school enrollment of 610, the average attendance last year was 415. Last year First Church raised $50,573 for all purposes. Of this amount the W.S.C.S. contributed $12,000.

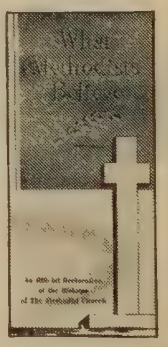
The church has accepted and is paying a Mission Special of $1,550. Six hundred dollars of this is a home mission project to build parsonages on two circuits in this District; $950 goes to Mission Stations in Africa, Pakistan, and India. In addition to this, one young men's Sunday school class is supporting a girl in college each year, and the church is financing the education of a North Mississippi ministerial student in the school of theology at Emory University.

Truly, the magnificent ministry which First Church is performing proves that any congregation that possesses the evangelistic spirit of the Master will overflow the physical boundaries of its parish to publish the glad tidings of salvation. And therein lies happiness, as the Rev. A. Y. Brown, enthusiastic First Church pastor, radiantly testifies.

Should Be Read By Every Methodist

A Clear Statement of Methodist Doctrine

"WHAT METHODISTS BELIEVE"



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A handy manual of basic Methodist doctrine!

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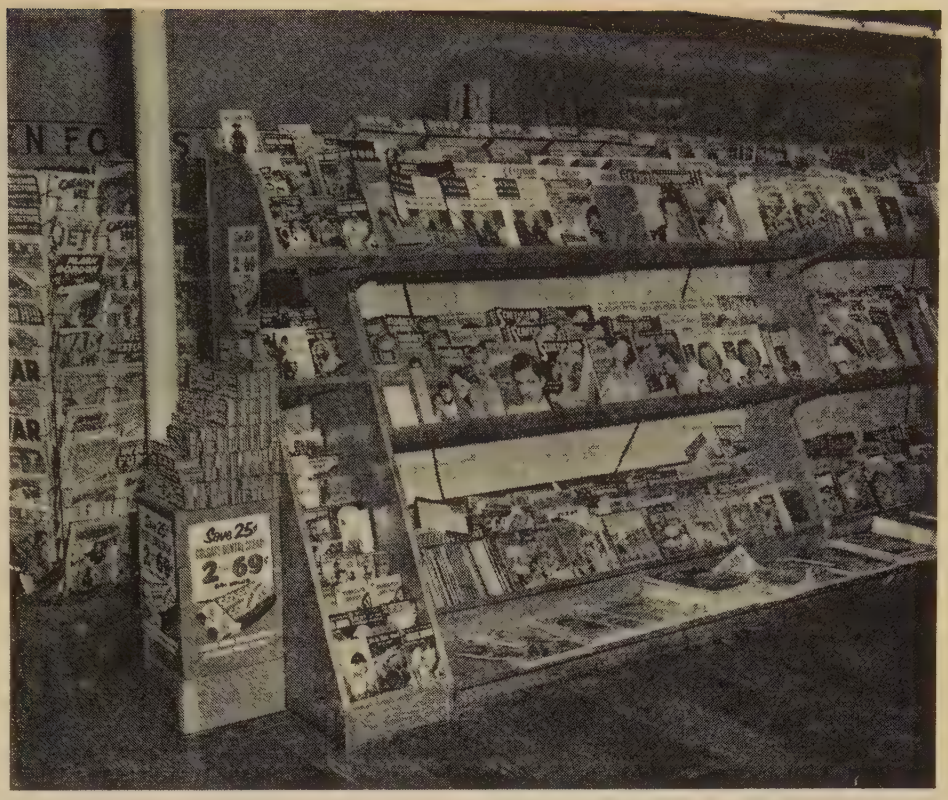
TIDINGS

1908 Grand Avenue Nashville 4, Tennessee

Newsstands Play Up Sordid Literature

From the Episcopal Address North Central Jurisdiction



Our newsstands are filled with magazines and cheap books which play up the selfish, the secular, the sordid and the easy ways of life. Many papers comb every hamlet and village in the wide world to discover the novel, the questionable, the sensational, and the criminal acts of humans to parade on their front pages. Many of their so-called comic strips play up the wildest and roughest life imaginable to feed the minds of our children and adults.

This mass-media appealing to the minds and the emotions of all ages has tended toward the interruption of the home circle. Believing as we do so strongly in the necessity of the Christian home, we feel called upon to challenge our members in these matters. It is possible for a second and third generation Christian home to deteriorate badly if it is devoid of family and private worship of God.

Your neighborhood stores provide literature of nearly every description, except that pertaining to the religious life. It will probably be willing to cooperate with you to provide at least one item appealing to the spiritual nature of mankind. The plan is simple. The local church provides copies of *The Upper Room* for the store. The store manager provides a place to display and sell them near his cash register. He sells them for the regular single copy price of ten cents and gives the church the cost price of five cents per copy. The folding display box is available free upon request from *The Upper Room* headquarters. Increase your order to provide copies for the stores in your community. Your church takes no risk since these copies may be ordered on consignment.

We call upon the people to make careful study of what is happening in their own homes. We urge the use of the Bible, hymnology, prayer, and Christian conversation as an aid to continued idealism and service.

We are encouraged by the increasing sale of THE UPPER ROOM as a resource help to all who desire the stimulation from other minds and hearts. This worship aid is now published in several languages, the total editions numbering better than 2,000,000 copies. More than a million of these are sold to Methodists.

We urge those who have not been using THE UPPER ROOM as an aid to personal and family devotions to begin to do so.

People ask when is there time to read, to meditate or think in this essential field of high Christian values? We believe it is the duty of the family and individual to find for themselves the best time, but to be sure to find time.

A Community Approach to Evangelism

This is a new day for evangelism, and it calls for new approaches and techniques. The staff of the General Board of Evangelism is constantly seeking evangelistic strategies which are effective in our day. Last spring a new type of evangelistic crusade was conducted by the churches of George's Creek Valley, centered in Lonaconing, Maryland. Eugene Golay, of the staff of the General Board, set up the organization and served as guest preacher.

The George's Creek United Revival comprised a total program of evangelism with a united approach to the total community. It was interdenominational. Cooperating churches were the Methodist churches of Midland, Barton, and Lonaconing, and the Presbyterian, Assembly of God, and Pentecostal Holiness churches of Lonaconing.

Weeks of careful preparation preceded the actual period of the revival. A prayer movement was initiated five weeks ahead of the crusade. Special prayer meetings and neighborhood prayer groups were organized. A community-wide "Give God A Chance" emphasis was promoted, using materials from *Tidings*. Inactive and indifferent members were visited by teams of laymen. Prospect lists of those who should be won to Christ and membership in His Church were compiled by the visitation evangelism committees of the churches. Visitation evangelism workers were enlisted for this phase of the program.

Excellent publicity was given through newspapers, posters, church bulletins, letters, and automobile stickers. All things were in readiness when the community-wide crusade opened on Sunday, April 27.

Evangelistic preaching services were conducted each night during the two-week period, except Mondays, in the Firemen's Armory, which is the largest hall in Lonaconing, a town of 2,000. Attendance was excellent throughout the revival, averaging 435 per service. Recognizing that most of those who attended the services were church members, Mr. Golay brought messages calling for repentance and challenging men to renewed faith and dedication. Hundreds of persons responded to the altar calls. Many declared that they had come to know Christ for the first time in a personal encounter. On "Family Night" 125 parents dedicated themselves and their families to Christ, and promised to practice the Holy Habits in their homes. Several young people made decisions for full-time Christian service in the church.

Visitation evangelism teams were trained and sent out on Sunday afternoons and Monday nights. They went forth with fear and returned, as did the disciples of old, "with joy," bringing many new decisions for Christ and membership in the churches. Fishermen's Clubs have been organized in several of the churches.

Special meetings for children were held three times each week after school. There was an average attendance of 155 children per service. This was an effective means of discovering children who were not in Sunday school, and promoting attendance at the preaching services. These were not decision services.

On Tuesday and Thursday mornings a discussion was conducted for pastors and church leaders on "How to Develop New Disciples." The Saturday night service was a great Youth Rally.

The revival made a tremendous impact upon the total community. It was, in reality, "the talk of the town." The four denominations worked together in complete Christian harmony. The pastor of the Presbyterian church said, "The emphasis was where it belonged." The pastor of the Assembly of God church declared, "Our city was stirred. Our churches received rich benefits from the revival." The pastor of the Lonaconing Methodist church said, "I am told by some of the older residents that never in their memory has there been such a fine feeling of Christian friendliness as now exists. Church attendance has increased in all churches. I have received many into membership and have another group to receive after the session of the Annual Conference." Pastor of the Pentecostal Holiness church wrote, "The experience did not end with the last evening of the meeting. It lingers on in our community, in our local churches, and in our hearts! We have seen through our community effort that various churches may work together for good."

The community evangelistic crusade, employing all the modern techniques of evangelism, is a program that has vast possibilities in this day. There is a mass movement on in America. There is a new interest in the word of the preacher.

This type of crusade, sponsored by the Methodist churches of the community, or by several denominations, for a period of two to four weeks, makes such an impact upon a community as cannot be achieved by conventional evangelistic programs. It is an effective and fruitful approach to community evangelism.

Flash: The General Board of Evangelism, on August 1, in organizing for the new quadrennium, established a Department of Community Evangelism, with Eugene E. Golay as Director. He is a member of the Nebraska Conference and has served on the staff of the United Evangelistic Missions and Methods.

The Church as the Body of Christ

By Bishop Costen J. Harrell
Charlotte Area

To a little body of Christians in Corinth Paul wrote, "Now ye are the body of Christ." The Apostle was much given to saying the unusual and the unexpected. Our first reaction is astonishment; for the words were addressed to a contentious and unruly company of people, recently converted from paganism. On every page of the letter the faults and failures that marred the Corinthian Church are apparent. One of the purposes that prompted Paul to dispatch a letter to these people was to put an end to the strife that had arisen among them. And yet he sees in this company of imperfect men and women, bound together by a common faith, a divine element. They are the body of Christ—a visible tabernacle for our Lord's invisible Spirit, an instrument for the effecting of His will and work.

It is a revealing figure! We are not disembodied spirits. The spirit of every man dwells in a body of flesh and blood, and so intimately are body and spirit joined together that hands and feet and tongue do the bidding of the invisible spirit. The relationship between Christ and His Church is like that! This is a sobering thought for all of us who are a part of His Church!

Our Lord did not design that His continuing presence in the world should be an indefinite, ethereal thing—a mere story lingering in the minds of men as a reflection in the sky after the sun is set. He formed the Church. In that fellowship His Spirit lives. Through that instrument He continues His work of redemption. What the body of bone and sinew was to the Christ of Galilee, the Church is to the Christ of the ages. No longer does the Son of God live in the flesh among us. He has returned to the Father. But the Church is His continuing incarnation.

Sometimes this Body of Christ, the Church, is languid, or bound by tradition—sometimes it is wounded by its enemies—sometimes its sins are like a disease eating at its vitals, and yet it is still our Lord's Body, as Paul makes plain in his letter to the Corinthians. Because I am a Christian, I must be a churchman. Because we seek to lead men to Christ, we must lead them into the Church. Our greatest work is to build a Church wherein the Spirit of Christ may dwell. The world's most urgent need is a sound and vigorous body through which our risen Lord may redeem mankind.

The relationship between Christ and His Church is a compelling idea. When we deal with the Church, we are dealing with our Lord's chief business. Paul's figure suggests to us what the Church must have in order to be a sound and vigorous body.

The Church must be an *organization*. In these days institutions and organizations are commonly berated as contrary to pure spirituality. And yet, shall we forget that ideas and ideals become powerful when they are incarnated in an institution? Organization makes the difference between chaos and order. A nation is organized control. By organization an untamed river is harnessed, and its power directed to serve the many and varied needs of our modern world.

The human body, "fearfully and wonderfully made," is first of all an organization. It is a structure of bone and sinew, knit together after a marvelous plan. How wonderful is the mechanism of the eye! No machine devised by man is comparable to the ear! The parts of the body are so related that each performs its own function and, at the same time, all of them together serve the needs of the whole. As Paul reminds us, no part is isolated or independent: They are "many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

When the Apostle compares the living Church to the physical body, he suggests that it is an organization—an organization of many functions, where each part serves the needs of all and all serve the needs of each. Within this Body there are sacraments and account books, temporal interests and eternal values, and yet they are related and interdependent. There are teachers and prophets and evangelists—ministers and laymen—leaders of youth and little children—a great company of men and women who, in simple ways, go about doing good. There is a wide diversity of gifts and ministrations, and yet all are bound together in one fellowship of faith. This is the Body of Christ. One who in the name of spirituality views organization with an air of contempt does not understand the nature and work of the Church.

Within the Body must be *life*. John Wesley once defined religion as the life of God in the soul of man. Unless the life of God permeates the Church, the organization is impotent. Again Paul's figure is most revealing.

The story in Genesis tells us that God breathed into man the breath of life, "and man became a living soul." The human body is an organization, but when life surges through it we behold a greater wonder, a living person. What this spark of life is, no scientist can tell. It is beyond the range of microscope—a mystery too great for us. We know that it is a gift of God, and its presence within the body causes all the parts to perform their proper functions. When life disappears, only a corpse remains.

What the spark of life is to the body, that the Holy Spirit is to the Church. All our church organization is as a valley of dry bones until the Spirit of God brings it to life. Christ needs the Church as a Body in which He may dwell; but more, the Body needs the indwelling of His Spirit. One of the prophets shouts into our ears, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Our Lord instructed His disciples to remain in Jerusalem until they had received the Holy Spirit. It would have been sheer folly for the Church, so recently formed, to have ventured on its world mission before it had been made alive. Elsewhere, Paul says, "The spirit giveth life." The divine touch transforms an organization into a living Church. Everywhere, always, we need to pray:

Breathe on us, Breath of God,
Till we are wholly thine,
Till all this earthly part of us
Glows with thy fire divine.

Christ must be the Church's *Head.* In his letter to the Colossians, Paul further enriches his doctrine of the Church as the Body of Christ by saying: "And he [Christ] is the head of the body, the church."

The center of the nervous system is the brain. The whole body is under its control. Every part of the body is connected with the brain by a network of nerves resembling a vast telephone system. If the connection is severed, the isolated member suffers paralysis. This, too, is a great mystery: that the head should be supreme over the body, every muscle and gland obedient to its orders.

So is Christ the Head of His Church. He controls its life and action. If any part of the Church denies Him, it becomes as a branch separated from the vine. The gifts of redeeming love which the Church is commissioned to convey to mankind are resident in Him. He directs, and the Body obeys. He is honored above all organization. His Word is exalted above the wisdom of the world. His Name is adored above every name. Jesus Christ is Lord of the Church.

Use a Program of Challenge and Purpose

"Give God A Chance"

For your church—a new spiritual vigor, a larger evangelistic outlook, stonger devotional habits. This program urges:

Worship in His House Every Week
Read His Word Every Day

Covenant Card 60¢ per 100
Card for individuals to sign, pledging regular church attendance and Bible reading. This card has a section to be detached and handed back to the pastor for his record.

"Give God A Chance" Leaflet $1.50 per 100
Written by Ralph W. Sockman, this leaflet emphasizes ways in which we need to let God lead us and show us how we can open our hearts to His guidance.

Letterheads (8½x11 inches) 75¢ per 100
These letterheads, with "Give God A Chance" heading may be used with the pastor's own message to his members to launch the movement.

Post Cards (3¼x5½ inches) 60¢ per 100
For separate mailing, enclosure in pastoral letters, or direct handing to members and constituents urging them to "Give God A Chance" and become a part of the movement.

Stamps (about 1½x1 inch) 25¢ per sheet
Large size stamps for use on letterheads and envelopes. 100 stamps per sheet.

Mats (1 column) 25¢ each
For use in newspaper and other publicity.

Mats (2 column) 25¢ each
For use in newspaper and other publicity.

Workers Agreement Card 50¢ per 100
To secure visitors to call in the homes in connection with the "Give God A Chance" movement.

"Give God A Chance" Movie Trailer $7.50
Trailer runs 45 seconds. Non-denominational. This trailer has been professionally prepared, and theater managers are glad to run it. Have your church or Council of Churches to order it.

Posters (22x34 inches) 10¢ each, 6 for 50¢
To be placed in church vestibules, on church bulletin boards, etc. 2 colors. Churches are proud to display this large, attractive poster which says: "Our Church urges you to Give God a Chance: Worship in His House Every Week; Read His Word Every Day."

Window Cards (11x8½ inches) 5¢ each; 12 for 50¢
Display in merchants' windows, public places, and homes.

Stickers (about 4x3 inches) 50¢ per 100
Gummed for use on front doors, car windows, etc.

Stickers (about 2x1½ inches) 50¢ per 100
Gummed for use on letterheads, envelopes, etc.

Packet No. 1—$3.50 worth of "Give God A Chance" and "See You in Church" display materials, together with samples of leaflets and cards. Price $3.00

Packet No. 2—A larger supply of same materials totaling $5.50 in value, plus additional samples. Price $5.00

This movement promotes church attendance, loyalty, regular worship and Bible reading. The Give God A Chance program receives enthusiastic support from laymen who find it is one kind of church program they can do and really get results. An excellent time to begin this movement is World Wide Communion Sunday. Order these effective promotion and program materials now from:

TIDINGS

1908 Grand Ave. Nashville 4, Tenn.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

OCTOBER, 1952

Board of Evangelism Organizes for New Quadrennium

by Arthur West, Associate Director Methodist Information

First of Methodist agencies to organize for the new quadrennium, the Board of Evangelism, at a meeting in Chicago on August 1, reelected Dr. Harry Denman executive secretary, created two new departments, and named other officers and staff members to man its Nashville headquarters and help evangelize the world.

Carrying out instructions of the 1952 General Conference, the Board also elected 12 members at large and selected a large committee to spearhead the denomination's participation in a world-wide simultaneous evangelistic mission in 1953. Methodist bodies throughout the world will share in the movement.

Bishop W. Angie Smith of Oklahoma City, who, in keeping with the church tradition, had been named president of the Board by the Council of Bishops, presided at the sessions and led the opening devotions.

Dr. Denman, who has headed the board's staff since 1938, was unanimously reelected for 1952-56. Other officers chosen were: Vice President—Bishop W. Earl Ledden, Syracuse, N. Y.; Treasurer—Daniel E. Jackson, Nashville; and Recording Secretary—Rev. Ray W. Ragsdale, Los Angeles. Dr. Ragsdale succeeds Dr. Weldon F. Crossland of Rochester, N. Y., who asked to be released from the secretarial duties he has carried since Methodist Unification.

Rev. Eugene E. Golay, a member of the Nebraska Conference, was named director of a new department of community evangelism. He had served for two years as associate director of the Board's department of United Evangelistic Missions and Methods. His new department will involve responsibility for organizing and leading community crusades in mass evangelism, developing techniques of home visitation, and field testing such programs as "See You In Church Sunday" or "Give God A Chance" on an interdenominational city-wide basis.

Rev. Howard W. Ellis, who has been on the board's staff since 1946, takes on different duties as director of a new cooperative department of youth evangelism, subject to confirmation by the Board of Education, to whose youth and student departments he will have staff relationship, with responsibility for developing a unified program of youth evangelism.

The Board of Evangelism adopted a proposal requesting the Methodist Radio and Film Commission to appoint a director of a special department of radio and television, subject to the confirmation of the Board, whose salary would be paid by the Board of Evangelism.

Named to the committee to promote the World Wide Mission of Evangelism were the Board's seven bishop members, 13 other members of the Board and staff, four other bishops, and some outstanding pastors, laymen, and board executives.

The first annual meeting of the Board for the new quadrennium was set for April 8-10, 1953, in Nashville, where the new national headquarters building is nearing completion and will be occupied by that time.

The members of the administrative staff who are heads of the various departments and of the Board for the new quadrennium are as follows:

Administrative Staff

Executive Secretary—Harry Denman
Business—D. E. Jackson, layman, Tennessee (SE) Conference
Community Evangelism—Eugene E. Golay, Nebraska
Local Church Evangelism—C. L. Daugherty, Jr., Pittsburgh
Negro Work—J. W. Golden, Tennessee (C)
Organization and Administration—J. H. Edge, North Iowa
Spiritual Life—G. Ernest Thomas, New Jersey
Tidings Evangelistic Literature—Geo. H. Jones, Miss. (SE)
Upper Room—J. Manning Potts, Virginia
United Evangelistic Missions and Methods—Harry L. Williams, Central New York
Cooperative Department of Youth Evangelism—Howard W. Ellis, Indiana

Board Members

BISHOPS

W. Angie Smith, Oklahoma City—Church at Large
W. Earl Ledden, Syracuse—NE Jurisdiction
Roy H. Short, Nashville—SE Jurisdiction
John W. E. Bowen, Atlanta—C Jurisdiction
H. Clifford Northcott, Madison, Wis.—NC Jurisdiction
William C. Martin, Dallas—SC Jurisdiction
Glenn R. Phillips, Denver—W Jurisdiction

ELECTED BY THE JURISDICTIONAL CONFERENCES

Northeastern

Rev. George A. Fallon, Worchester, Massachusetts
Rev. Weldon Crossland, Rochester, New York

Albert W. Cliffe, Philadelphia, Pennsylvania
Mrs. Frank Shaver, Heaters, West Virginia

Southeastern

Rev. Wayne A. Lamb, Memphis, Tennessee
Rev. E. J. Pendergrass, Orlando, Florida
Hartwell Davis, Montgomery, Alabama
Mrs. C. C. Sapp, Albany, Georgia

Central

Rev. E. M. Hurley, Jacksonville, Florida
Rev. Charles N. Richmond, St. Louis, Missouri
C. A. Barrett, Asheboro, North Carolina
Mrs. Jennie Ruth Crump, Meridian, Mississippi

North Central

Rev. Claude W. Cooper, Muscatine, Iowa
Rev. Truman Potter, Winona, Minnesota
J. Boyd Davis, Columbus, Ohio
Mrs. O. A. Gunnerud, Rugby, North Dakota

South Central

Rev. Dawson C. Bryan, Houston, Texas
Rev. Kenneth W. Copeland, San Antonio, Texas
Tom W. Spradling, St. Louis, Missouri
Mrs. Walker Milam, Vinita, Oklahoma

Western

Rev. Ray W. Ragsdale, Los Angeles, California
Rev. Ralph G. Kleen, Forest Grove, Oregon
Dallas E. Wood, Palo Alto, California
Mrs. C. M. McAlear, Polston, Montana

YOUTH MEMBERS

Three youth members to be elected by the National Conference of Methodist Youth

MEMBERS FROM CHURCH AT LARGE

Mrs. E. V. Moorman, Quincy, Illinois
Rev. Guy O. Carpenter, Lafayette, Indiana
Sollie E. McCreless, San Antonio, Texas
Rev. J. Henry Chitwood, Birmingham, Alabama
Mrs. W. M. Alexander, Nashville, Tennessee
Rev. Allen E. Claxton, New York City, N. Y.
Wilbert H. Dougherty, Freeport, Pennsylvania
Rev. Archie E. Acey, Portsmouth, Virginia
Rev. A. J. Newton, Houston, Texas
Spiritual Life Secretary, Woman's Division
Chairman, SC Jurisdiction Board of Evangelism
Chairman, W Jurisdiction Board of Evangelism

Executive Committee

Bishop W. Angie Smith, Chairman
Bishop W. Earl Ledden (NE), Vice-Chairman
Ray W. Ragsdale (W), Secretary
Bishop Roy H. Short (SE)
Truman Potter (NC)
Tom W. Spradling (SC)
E. W. Hurley (C)

Board members and administrative staff of the General Board of Evangelism

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

October, 1952

Vol. 7—No. 1

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 48,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

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A Nevada Church Makes History

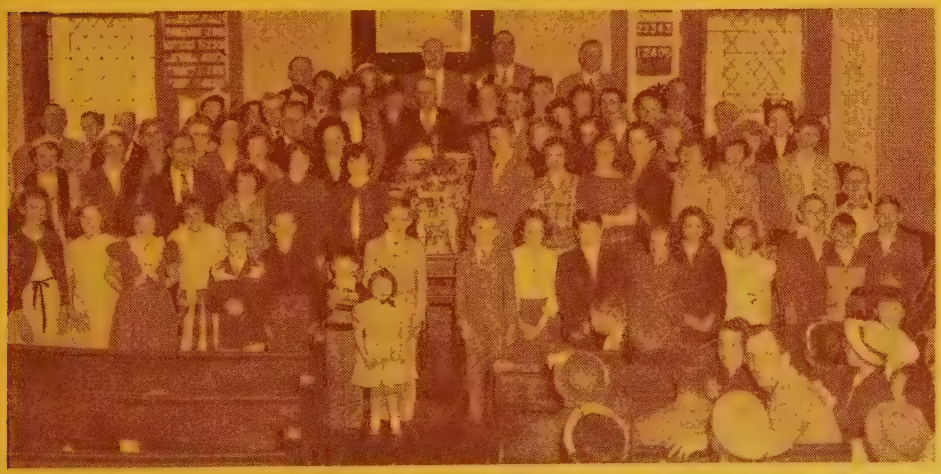
When a church does something outstanding in Nevada it is a historical event. That is what took place in Winnemucca when The Methodist Church, which reported 104 active members at the last Conference, went out in the United Mission and reached 57 new members, 39 of whom came in on profession of faith. This included the mayor of this little city, together with many other prominent persons. In this group there were 19 complete or completed families, reports Mahlon B. Young, Conference Director of Evangelism, California-Nevada Conference.

Needless to say, this was the greatest day in the history of The Methodist Church in Winnemucca. These good people, who had never done anything of the kind before, came to the instruction sessions, became enthusiastic and went out to win 75 per cent of all the persons they interviewed. And the end is not yet, for they are determined to continue this program regularly throughout the year.

How did this miracle happen? Part of the answer is to be found in the fact that the pastor, Robert A. Lundy, is convinced he has something every man, woman, and child needs desperately. Part of the answer is to be found in some wonderful Christian persons in that little church who radiate goodness. That is, perhaps, the greatest asset of any church anywhere; but it is doubly important in Nevada, where everything is "wide open" and where the going is tough for the Christian and the Church. And, of course, part of the answer is to be found in the fact that the pastor had made real preparation for the Mission, creating a spirit of expectancy, prayer, and willingness on the part of his people. He had his workers lined up and his prospect lists complete. His earnestness and his own devotion gave the people "a mind to work." It was a truly thrilling experience for all concerned.

This was one of the happy weeks in the Conference director's year, and "Membership Sunday" will go down in history as "that great day in this church."

Shown here is a portion of the 130 persons received into the membership of First Methodist Church, Oroville, California, as a result of the church's participation in the Evangelistic Advance campaign. Ellis E. Peterson is the pastor.



Members received at Oaklette Methodist Church, Norfolk, Virginia.

Evangelism at Oaklette

Oaklette Methodist Church, Norfolk, Va., has just experienced a series of revival services, perhaps unlike anything in its history of 74 years, certainly unlike anything experienced in recent years. Nor was it something that just happened. Rather, it was the result of planning, faith, work, and prayer. L. P. Foley, pastor of the North Garden Charge, was present during the first week to instruct and direct the visitation committees which went out and sought souls for Christ. The pastor, Emmet W. S. Gowin, did the preaching for a period of two weeks to a well-filled church. The Lord blessed every service, reports S. M. Peede, charge lay leader, Oaklette Methodist Church, Norfolk, Virginia.

During the first week there were 27 professions of faith. During the second week there were 103 who committed their way to Christ as their personal Saviour. The revival is still in progress.

To date, there have been 179 who have yielded their lives to Christ. Of those, 114 have been received into the church. On March 30 the church membership, which stood at 272, was swelled to 375. It was most inspiring to see the altar filled several times with candidates for baptism.

Because of this influx, they are having three services every Sunday—at 9:00 A.M., at 11:00 A.M., and at 7:30 P.M. At these services they enjoy capacity congregations.

Oaklette Church also has a weekly radio broadcast, known as the "Hour of Assurance," on Sunday from 9:00 to 9:30 A.M. over Station WSAP, Portsmouth, Va. Mr. Peede says:

"In addition to this wonderful revival the church is facing up to many other responsibilities and opportunities. We have installed a new heating system at the parsonage. We have modernized the kitchen. The front porch will soon have a new floor, and the back porch has already been enclosed. We have secured a beautiful lot for our new church, which will be situated directly across from the present church and Sunday school. The lot is clear and free of debt. We are looking forward to the erection of our new sanctuary, which will have a seating capacity of about 500 people. We have $24,000 in the building fund.

"God has truly blessed us as a church. May the Lord be praised for a wonderful manifestation of His Holy Spirit at Oaklette Methodist Church!"

Participants in the Milan School of Evangelism of the Kirksville District of the Missouri Conference are shown above. Mrs. Dorothy Burningham, pastor, Battlefield Circuit, reports that the school was highly inspirational.

Some Statistics that Will Interest You!

During the General Conference sessions, the *Daily Christian Advocate* carried some statistics that interested us, so we pass them along. As of this date there are 40,462 Methodist churches in the United States. They are divided into the following groups:

Number of Churches	*Membership*	*Pct.*
11,850 have less than	150	29.2
12,844 have from	151-300	31.8
8,896 have from	301-500	21.9
3,702 have from	501-750	9.1
1,460 have from	751-1000	3.6
1,128 have from	1001-1500	2.7
310 have from	1501-2000	.7
272 have from	2001-up	.6

Resolution

Adopted by the Central Jurisdictional Conference

Recognizing the value of *Shepherds* Magazine to the Conference Board of Evangelism and aware also of its value to the evangelistic program of the local churches, the Central Jurisdiction urges its continued publication. We feel that it is irreplaceable as a handbook for Christian workers in the field of Evangelism. It is vital and stimulating in its every issue. The whole Church would protest if any month it failed to appear.

Build Altar on Levee

Weary volunteers, exhausted by the day-and-night battle against the rampaging Missouri River during its recent flood, gathered around a crudely built sandbag altar on the levee in Omaha, Neb., to give thanks to God when word was flashed that the river had crested and their battle was won. The altar had been put together by a chaplain of a National Guard unit.

This incident was typical of the frontline roles played by clergymen and church congregations throughout the fight against the waters.

P. M. Hillman, District Superintendent, spent two nights on civilian patrol directing trucks on the dike. Working with him was E. T. Streeter of Claire Church, Omaha.

All up and down the Missouri Valley, ministerial associations sprang into action. Doors of churches were thrown open to all persons wishing to pray, and church basements and Sunday school rooms were offered to the Red Cross as food and clothing depots and emergency shelters.

The following study on salesmanship is significant to Evangelism:

80% of all sales are made after the fifth call.

48% of salesmen make one call and quit.

25% make two calls and quit.

12% make three calls and quit.

Only 10% keep on calling. These make 80% of the sales.

Unique Record

St. Luke's Methodist Church, Richmond, California, F. H. Busher, pastor, has experienced an annual increase of 200 for each of the past seven years. In 1945 the membership totaled 474. Today it is 1,344. Visitation evangelism, the pastor states, has played a significant part in the establishment of this record.

Congregation of St. Luke's Methodist Church, Richmond, California.

East Lake Sets Aside

"Four Nights for God"

By Foster K. Gamble, Associate Pastor
East Lake Methodist Church, Birmingham, Alabama

The program of visitation evangelism continues in effective operation at East Lake Methodist Church under the direction of the pastor, R. Lambuth Archibald. For the third year this plan has demonstrated its value in reaching the unreached by bringing them in touch with Christ and into the fellowship of the Church.

"Four Nights for God"

Following the same general outline as heretofore used, four nights were set apart for the laymen to conduct intensive visitation in order to present the claims of Christ and His Church to all whose names had been secured as prospective members. Some 80 men who had pledged themselves to render this service gathered at the church for four consecutive nights. After supper together, and following an inspirational message and season of prayer, these men went out two by two to visit in the homes of the community. These four nights have come to be recognized as a very sacred period in the life of the East Lake Methodist Church.

Mr. Tom Spradling

This year the inspirational speaker was one of the great laymen of The Methodist Church, Mr. Tom Spradling, president of Spradling's, Incorporated, St. Louis. Mr. Spradling is a big businessman who puts God first in both his work and his daily living. He puts the program of visitation evangelism into actual practice in his own personal work day by day. Nothing makes him happier than to be used of God to lead someone into the Christian way of life. Mr. Spradling says: "Of my own personal profits, one half goes to church and charity and the other half to living."

On one occasion Mr. Spradling was asked if he were not afraid his business would suffer because of his devoting so much time to church work. His answer was characteristic: "After spending 30 years in my business, I think as much of it as any man could. But at the same time I think more of my Maker and Saviour and of my fellow men. I have a responsibility to the people who need Christ."

Mr. Spradling spoke each of the four nights to the laymen of the East Lake Methodist Church, and these messages from a layman to laymen made a deep and lasting impression.

Membership Sunday

On March 9, which was designated as Membership Sunday, 96 persons gathered at the altar of East Lake Church to be received into its fellowship. The congregation crowded the sanctuary to capacity and welcomed these new members with great joy. Dr. Archibald was assisted in the ceremony of baptism and reception of persons into membership by Foster K. Gamble, associate pastor, and John Knox Smith, director of youth. This inspiring occasion will never be forgotten by those who were present.

Some Thrilling Facts

From the record of the past two and one-half years, during the pastorate of Dr. Archibald, some facts may be gleaned that will bring a thrill to the hearts of those interested in the on-going of Christ's Kingdom. No Sunday has passed during this period without at least one person being received into church membership. During the 1949-50 Conference year, 66 were received on profession of faith, 76 from other denominations, and 265 by transfer from other Methodist churches. In the year 1950-51, 137, 52, and 257 were received by these methods. During the first five months of 1952 (November-March), 83, 32, and 85 were received by these three methods. Thus, 286 have been received on profession of faith, 160 from other denominations, and 607 by transfer, for a grand total of 1,053 members brought into the church by Dr. Archibald during the period of two and a half years.

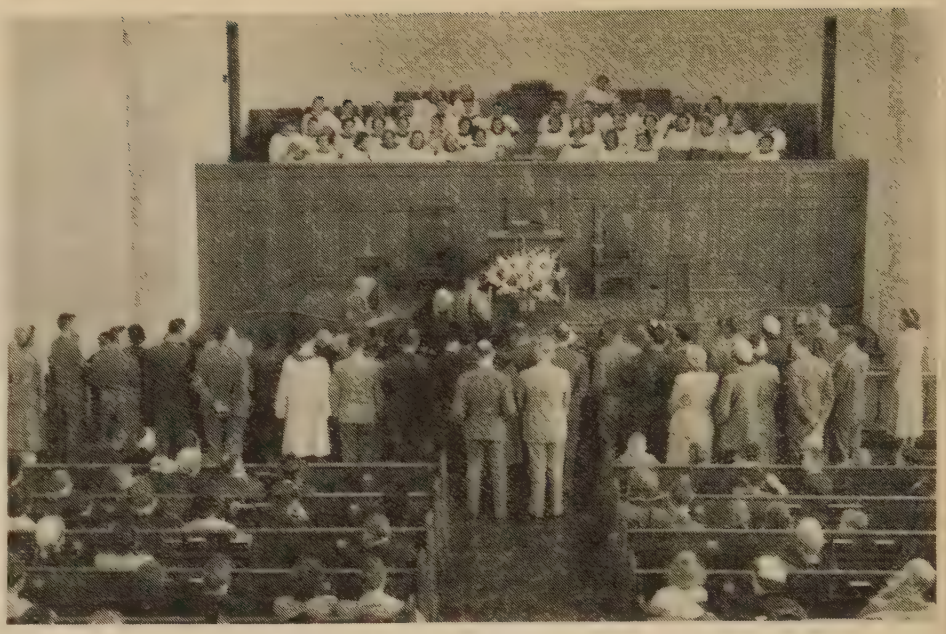
"These results have come," Dr. Archibald says, "from the work of the laymen and young people of the church who have engaged earnestly in the work of soul-winning." Those who know the whole story would add that the leadership of the pastor has been a prime factor in the entire plan and program. Certainly, all would agree that the Holy

The Fishermen's Club of East Lake Church meets on the last night of the "Four Nights for God" program of Visitation Evangelism.

Spirit has been the divine helper. Without the aid of the Spirit this work could never have been done.

Other Results

The entire church has experienced an uplift from this program of visitation evangelism. The young people have been blessed through their cooperation in their Junior Fishermen's Club. More than 40 have volunteered for full-time Christian life service. The Woman's Society of Christian Service has grown in membership and vital interest. The 10 choirs have contributed immeasurably to the inspirational life of the church. The growth of the church school can be seen from the following figures: average attendance during the first 12 weeks of the calendar year 1950, 854; 1951, 967; 1952, 1,138. The East Lake Methodist Church is a growing church, a working church, a liberal church, a church where Christian friendliness prevails.



A portion of the class of 96 received at East Lake Church as a result of the "Four Nights for God" program.

Great Preaching by a Dozen of Methodism's Great Leaders!

EVANGELISM FOR OUR AGE

The Evangelistic Messages Delivered by Twelve of Our Bishops
at the 1952 Session of the General Conference
With an Introduction by
Bishop Donald H. Tippett

104 pages

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A Young Minister Discovers THE BOARD of EVANGELISM

An unsolicited testimony

by Gordon L. Lund, Pastor
First Methodist Church, Osseo, Minnesota

It was with fear and trembling that I returned to the Minnesota Conference in the summer of 1951, after my theological training in Boston. I found myself in the midst of enthusiastic, yet businesslike, preparations for an Area-wide evangelism campaign. Oh, yes, I had heard about evangelism at Boston. I had been introduced to the present-day techniques in my courses. But deep down inside I wondered, "What do I, a modern young minister, have to do with evangelism? Didn't that go out with the camp meeting?"

Enthusiasm is infectious, however, and there are certainly some enthusiastic ministers in the Minnesota Conference. As a layman from one of the churches that had tried visitation evangelism told about his experience with it, I remember thinking, "This fellow seems quite intelligent. Perhaps the Board of Evangelism has something there." Then Eugene Golay, director of the Minnesota U.E.M., spoke concerning the program. He immediately got down to essentials and presented general principles for meeting our problems. I left the Conference that June with the feeling that perhaps this was just what my church needed.

Willing to Try

Osseo is a suburban village that has doubled its population in the last seven years. It once was a farming community, but now there is a steady stream of cars heading for the Twin Cities about seven o'clock each morning. New people are moving in rapidly. I was willing to try visitation evangelism after Conference, provided that it was kept within bounds. What those bounds were I wasn't quite sure.

The ministers of the Conference gathered in the early part of September for training and inspiration. I had become "lukewarm" in the meantime and had come to the conclusion that our church couldn't afford the $24 that it would be necessary to spend on material. I went to the first session hoping that we could borrow a training chart. At the session, however, I became convinced that we ought to have one of our own, conferred with the treasurer, and sent off a rush order for materials to the Board of Evangelism. That was my introduction to the resources of the Board of Evangelism. I consider the sending of that order to TIDINGS as one of the most vital things that I have done in my ministry.

Our Planning Committee was largely inoperative, but after the minister's training sessions we began to get busy. The Spiritual Preparation Committee began to use the Prayer Covenant cards and set up a series of mid-week prayer meetings. When the evangelism campaign was over, there was a grass roots request to continue the meetings at least through Advent, which we did.

Need of the People

Evidently they met a need that the people felt. The Public Service Committee made their plans, got out publicity, and promoted attendance with a vigor that showed their hearts were in it. The success of this committee is attested by the fact that in a church with a membership of about 150, we had almost 60 in attendance every night of the week for the preaching mission, with the exception of Monday night, when we ran into an unavoidable conflict with the P.T.A.

Six members of the Executive Committee of the General Board of Evangelism for the next quadrennium are shown above. The seventh member, Tom W. Spradling, St. Louis layman, was not present when this picture was taken.

The Finance Committee, too, functioned quietly behind the scenes and did its work so well that our offerings for the Board of Evangelism and the Area Mission were well above the average.

The Visitation Evangelism Committee had a tremendous task before it. Our community had been surveyed about two years ago, so it was decided to make cards for the new families only. This involved a partial survey of the community. We discovered that we had well over 100 prospects and that we had 10 good teams to call on them. Our material for the survey, the prospect cards and the enlistment cards for the visitation evangelism workers came from the Visitation Evangelism Packet from the Board of Evangelism. Along with the leaflets and booklets, this material really showed us the direction in which we were supposed to be going. Without it our mission would have failed.

Even yet I looked upon the project as a visitation project. The evangelism part of it still had little meaning to me. After all, I reasoned, it is a program handed down by a national Board. Just how well will it work in a local church? I had hopes that a few would join the Church as a result, but I was not prepared for the truly evangelistic results that came from what I considered purely a visitation project.

Wholehearted Belief

On Sunday afternoon, after the first training session led by our guest minister, Victor Longfield, pastor, Campbell Avenue Church in Detroit, our laymen went out two by two. They were supplied with prospect cards and three commitment cards to a team. It couldn't have been more than an hour later when the first team returned. They were smiling happily. They had returned for more commitment cards, since they had already used the ones given them. From that moment on, I believed wholeheartedly in visitation evangelism, with the emphasis on commitment. Other teams

returned, too, their faces radiant, to get more cards.

When the week was over, we had called on about 130 prospects. Out of this group there were 44 who had made commitments to Christ and His Church. The Spiritual Life Committee and I went into action in a follow-up campaign. Here, again, we called on the Board of Evangelism for support. In our membership training classes we used the two books, "The Beliefs of a Methodist Christian" and "The Methodist Primer." The Methodist Membership Packet was given to all new members. Extra Membership Cards were ordered so that all might have one.

Our Spiritual Life Committee set up a service of preparation on the Friday evening before the Sunday on which the new members were received and the program of the local church was explained to them. With the help of the leaflet, "How to Be a Fellowship Friend," church members were appointed to look out for the spiritual welfare of the new members. The results of this have exceeded our expectations, too. Some of the fellowship friends who were chosen had not been too regular in attendance themselves, but now they are in church almost every Sunday.

Greatest Results

The greatest results, however, are to be seen in the lives of those who have called in the homes. I am convinced that the Christian who wins another to the Church is a better Christian and has a greater Christian experience.

I really feel that I have discovered the Board of Evangelism. The plans we have used were worked out by the Board of Evangelism and really work in the local church. The materials which we have used to bring people to the Church are materials that the Board has prepared. I feel that the Board of Evangelism has made a contribution to this local church that is unequaled by any. I further feel that I am a much better minister and a better pastor to my people because I have discovered the program of the Board of Evangelism.

One of the Most Important Commissions in Your Church Is the

COMMISSION ON MEMBERSHIP AND EVANGELISM

Every pastor should immediately see that it is properly organized.
(See September *Shepherds* for list of
persons comprising this Commission)
Every member should immediately study the duties it requires of him.

Every Commission Should Carefully:

Promote the total evangelistic program of the church
Study the church and community for prospective members
Recommend minimum evangelistic goals to be met by the church
Promote the use of special days, weeks, seasons for evangelism
Encourage the deepening of the church's spiritual life
Engage in visitation campaigns to promote church attendance
Promote visitation campaigns to win the unchurched
Organize prayer groups and prayer circles
Distribute evangelistic and devotional literature
Promote the organization of Fishermen's Clubs, Fellowships of Evangelism, etc.
Promote an adequate program for assimilating new members

To Help This Commission

Shepherds magazine will carry both practical and inspirational materials prepared by individuals who are drawing upon rich personal experiences in the great work of evangelism. Every member of this Commission should receive *Shepherds*. Individual subscriptions, $1.50 per year; 10 or more from one church at same time, $1.00 each.

Send your subscriptions to TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

An Effective Sunday Night Program

By Ernest K. Emurian, Pastor
Elm Avenue Methodist Church, Portsmouth, Virginia

Shortly after television successfully invaded our community, I asked a fellow-minister, "Do you think that television will hurt the Sunday night service?" "Hurt it?" he said. "Brother, the Sunday night service has been dead so long that it is beyond being hurt by anything!" He later confessed that a year-round Sunday night average attendance of 125 in a former pastorate had been deemed highly successful by the church officials.

Two of our young people said to me one Sunday afternoon, "Mr. Emurian, you can't have services on Sunday night. Don't you know that Martin and Lewis are on television at eight o'clock?" To their shock and surprise I informed them that we planned to continue working at the same old stand. "The Church survived the Gallagher and Shean age on the vaudeville stage," I told them. "We survived the Cantor and Benny age on the radio; and, God willing, we shall survive the Martin and Lewis and Skelton age on television." They couldn't fathom such a stubborn refusal to face the facts of life, and went off shaking their heads sadly.

During the last four and a half years here at Elm Avenue Methodist Church, with the wholehearted cooperation of our church officers, we have tried just about everything on Sunday nights. We have experimented successfully with plays and pageants, movies and musicales, sermons and song services. We have presented the finest in stirring religious drama, as well as outstanding school, college, and university choral groups from all over the state. Easter and Christmas original pageants have more than filled our spacious new sanctuary; and concerts by university glee clubs and seminary choral groups always draw numerous visitors. Plays, for the most part hymn-dramas from the volumes of *Dramatized Stories of Hymns and Hymn Writers* by the minister, always find the church at least three-fourths filled on a Sunday night.

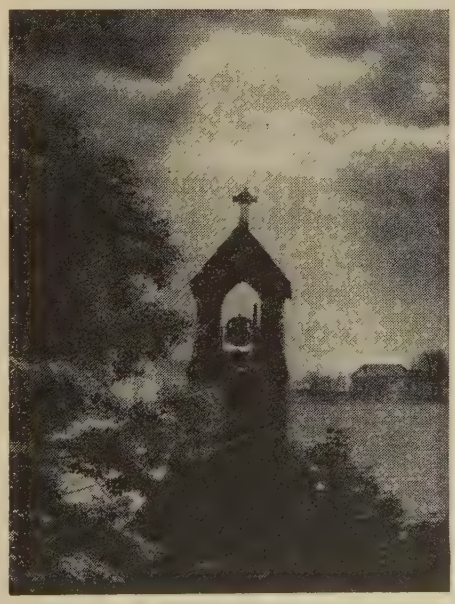
But everyone knows that a program of this type cannot go on forever. Eventually there comes a tapering off period, and the settling down to the usual routine.

Human Interest Bible Studies

At the request of many of the members and stewards, who remembered the unusual response to a series of studies in the Old Testament on Wednesday nights several years ago, I decided to begin another Bible series the first of this year. I began with Genesis and worked through the different books of the Old Testament, using the theme: "Living Studies in the Bible." The church purchased a large set of maps and a fine blackboard. In addition to copious notes taken through several years of study, the minister relied heavily on the ISBE, *International Standard Bible Encyclopedia,* five volumes, and Halley's excellent little *Pocket Bible Handbook.*

Instead of asking those who planned to follow the series to read the books *before* the lessons, I urged them to attend the study sessions first so they might get an idea as to what to expect when they read the books. I requested them to do the actual reading after the study period.

Following an informal period of congregational singing, when the song services were built entirely around the hymns of one particular author (such as Reginald Heber or Fanny Crosby), or one composer (such as Lowell Mason or Arthur Sullivan), I began the teaching period, which usually lasted about 40 minutes. Outlining the main points on the blackboard as I went along, I emphasized key words and ideas, hoping thereby to fasten them in the minds and hearts of the listeners.



To our mutual surprise, the congregation responded splendidly, both in attendance and in interest. Many minute details in various chapters were omitted. The lessons were built closely around outstanding and important persons, places, and events, since too much detail clutters up the mind. One or two important facts tend to stand out in every lesson, and these give the worshipper something to which to hold both during and following the lesson period.

Helpful Information

Instead of using this time to talk only about ancient history, I found it an excellent way to slip in some good, solid theology. For example, the institution of the Passover, described in Exodus, is an excellent starting point for a special Sunday night study of the origin and purpose of the Lord's Supper as it relates to the Jewish Passover. Here all kinds of questions can be discussed freely and openly, from the Roman Catholic concept of the Mass, with its transsubstantiation and "hocus pocus" magic performed by the priest, to the different methods used in many Protestant communions and its frequency in their worship. Incidentally, many of our people did not know that the very words "hocus pocus" constitute a corruption of the priest's words over the bread and wine ("Hoc est meus corpus") wherein, by so speaking, he was expected to perform the magic of changing the bread to Christ's body and the wine to Christ's blood.

The sprinkling of blood on Aaron and his sons as priests of Israel afforded a wonderful opportunity for an extra Sunday night study on the origin and purpose of Baptism. These two lessons were by far the best attended and the most interesting of the entire series.

From the Bible itself I was able to

point out references to sprinkling, pouring, and immersion, demonstrating the Scriptural background for each mode. This study gave me a further healthy appreciation of the fact that the Bible will clear up many confusing questions if we will only study it sufficiently. Infant baptism was discussed and compared with the Jewish rite of infant circumcision as an act of dedication to the Creator. Numerous questions were asked; and, where possible, I answered them. But the statement, "I do not know," was given as often as any other reply. An indication of the successful nature of this program was evident when some of the stewards said to me, "Preacher, let's go a little easy on the singing and spend a little more time on the studying, if you don't mind!"

The lessons which I have most enjoyed teaching are these: Creation, Moses and the plagues of Egypt (the person is always a greater miracle than the experience or the event), the Exodus, and Joshua and the conquest of Canaan. Incidentally, this conquest ranks in military annals with Jackson's valley campaign in Virginia during the Civil War. But lest the people become lost in a maze of unfamiliar names, places, and dates, I reminded them every two or three Sunday nights of the overall outline of Old Testament history, using these broad headings:

1. Creation and the Patriarchs (Abraham, Isaac, Jacob, to Joseph)
2. The Exodus and National Leaders (Moses and Joshua)
3. The Period of the Judges (Oppression and Deliverance)
   Joshua and Forty Judges
   Intermediate period: Samuel, Judge and Priest
4. The Kings: United Kingdom; Saul, David, Solomon (Major and Minor Prophets)
   Divided Kingdom: Israel and Judah to the Captivity.
5. The Captivity and Exile
6. The Restoration: Ezra, Nehemiah, Zerubabbel.

Then I attempted to relate the events and persons to these various general periods in history, linking them to events in surrounding countries.

On the nights when I would ordinarily give what our little son calls "just plain old preaching," these Bible studies have about doubled the congregation. Those who hear the minister on Sunday morning hear him at his best, and rare indeed is the preacher who can duplicate at night the inspiration of the morning sermon. But many have come out to hear the teaching on Sunday night when they have gotten about all the preaching they could hold during the morning service.

Teach the Bible on Sunday Nights

Of course, it means more work for the minister. Many times it would be much easier to take a text and let it practically preach itself than to take the time to dig one's way through Exodus and Leviticus, to say nothing of the endless monotony of Deuteronomy. But, for me, it has been a profitable, educational, and worth-while venture. And out of it all has come a stronger faith in the love, the wisdom, and the providence of God, as well as a deeper appreciation of the ministry of Jesus because I can see it against the background of His Jewish forebears. Always, when teaching the bloody battles of Joshua, and the sins of Judges, to say nothing of the scandals of Kings, I remind our people that "This happened before Jesus came to throw new light on the nature of God and make new demands of those who would become citizens of His Kingdom."

Rather than teach a handful of the faithful on a Wednesday night, I prefer to teach an armful on Sunday night. Making a better investment of Wednesday, I send out teams of men and women to do Visitation Evangelism, while I work with the chorus choir for rehearsals. Too many believers spend all their church time "coming and receiving," and very little "going and giving." Let them "take in" on Sunday morning and evening, and let them "go out and give out" on Wednesday night.

This teaching ministry has also relieved me of the familiar preacher question on Monday morning. "What shall I preach about next Sunday night?" My work is now cut out for me, and I can enter into it with vigor and enthusiasm. Everything I read that relates to future studies is cut out and properly filed away against the day when the time comes to use it.

While the attendance at night may be about one-half that of the morning hour, I believe that it is just as important to instruct this faithful group as it is to inspire the morning group. The difficulty is to make the lessons of ancient history vibrate with life and to find in them the lessons which God would teach us for our own day. But modern parallels are plentiful. The minister who will saturate himself in the thrilling lore of the Old Testament and ground himself deeply in the Christian faith of the New Testament, using his Sunday nights for the sadly neglected teaching ministry of the Word, can instruct as well as inspire. Thus, he will enlighten and build up his people in our most holy faith.

Designed Especially for World Wide Communion Sunday!

The October "Good Tidings" Tract of the Month

Draw Near With Faith

by Bishop W. Earl Ledden

An inspiring leaflet emphasizing the spiritual power of the Holy Communion as it unites the hearts and hopes of men around the world. Non-denominational in character, it is ideal for distribution either before or at the Communion service.

Tract-of-the-Month Club members will receive this tract automatically.

Price to all others: $2.00 per 100

TIDINGS

1908 Grand Avenue Nashville 4, Tennessee

They Took a 2,400-Mile Bus Trip to Observe

Methodism at Work

By John Francis, Pastor, Berlin, Wisconsin

Sixty-nine young people and counselors of the Watertown District of the Wisconsin Conference recently completed a two-week bus tour of 2,400 miles through six states to see The Methodist Church at work, to see at first hand just what their Church is doing in many of its outreaching services to mankind.

While on tour the young people visited The Publishing House in Nashville and saw how Sunday school literature, hymnals, and other periodicals are published. In Chicago they visited the office of *The Christian Advocate* and several of the general boards of the Church.

They stopped at Lindsey-Wilson College, Union College, DePauw University, Morristown Normal School, Scarritt College, Northwestern University, Garrett Biblical Institute, and other colleges of The Methodist Church to see what opportunities for higher education their Church had to offer its youth.

A tour through the great Methodist Hospital in Indianapolis showed the youth a sample of the healing ministry of our Church.

Living for several days at Henderson Settlement and Pittman Community Center, the Wisconsin youth saw the changes actually brought about in those communities through the work of Dr. Hiram Frakes, Rev. Ward Barter and Dr. Robert Thomas and others of the Church who have worked in those places.

In Louisville the young people visited Wesley Community House to learn what was being done for underprivileged areas in cities. In the Smoky Mountain area they inspected the newly opened church at the Cherokee Indian Mission and heard the story of The Methodist Church's work among the Indians there.

In Nashville Harold Herman of THE UPPER ROOM told the group of the phenomenal growth of that daily devotional guide, published in 17 languages, and its far-flung influence as it goes around the world. The group also visited the new building of the Board of Evangelism now under construction.

Part of a day was spent at Sally Crenshaw's Good Shepherd Fold on the edge of Chattanooga. Here the young people witnessed some 60 to 70 preschool Negro children who were being cared for, for their working mothers, in a small tar-papered shack on an open lot. They were astounded to see what the Fold was doing for these children. They listened to the little ones sing hymns and quote Scripture for more than 20 minutes, and then sing "God Bless America" with much enthusiasm; when, by contrast, they seemed to have so little reason to sing that song.

One of the most wonderful experiences of the trip was the repeated expression of Christian fellowship which met the youth as they went from city to city. They slept in Methodist churches each night, prepared their own meals in church kitchens, and ate in church dining rooms. Always they found churches open to their complete needs. Always they saw total strangers waiting to greet them with complete friendliness and to be of service to them. They continually experienced the Christian fellowship which is found wherever the name of Christ is known and loved.

In addition to visits to Methodist institutions, the group visited places of historical and natural interest, including Lincoln's birthplace at Hodgensville, Ky., "My Old Kentucky Home" at Bardstown, Ky., Mammoth Cave, Lookout Mountain in Chattanooga, and the Museum of Science and Industry in Chicago.

The trip was under the auspices of the Watertown District Youth Council. John Francis, pastor at Berlin, Wisconsin, planned the trip and was in charge of the tour. Other adult counselors were Robert Firary, pastor at Poy Sippi, Mrs. Oscar Stanke of Waterloo, Mrs. Karl Shaw (a nurse) of Fond du Lac, and Miss Doris Peterson of Waterloo. The young persons themselves came from 24 churches and each paid his own way.

At right are the young people and counselors who traveled, 2,400 miles to learn more of the work of The Methodist Church. They are grouped in front of the Upper Room and Board of Evangelism building now under construction in Nashville. They are holding samples of Upper Room literature and *Shepherds* magazine.

EVANGELISM in the Central Jurisdiction

By J. W. Golden

We of the Central Jurisdiction gratefully give thanks to Almighty God for the many evangelistic victories achieved during the past quadrennium, and also for the challenge of this quadrennium with its innumerable evangelistic opportunities in practically every city, town, and rural community.

In such a vast area with a shifting population, faced with various economic and social conditions, we do not deny, overlook, or minimize the many problems. Rather, we constantly reaffirm our faith in Christ and commit ourselves to the will of God. Accepting the Divine Commission, with deep and abiding faith in His promises and presence, we can become Christian optimists and be courageous in winning others to Christ and His Church, whether we be ministers, laymen, laywomen, or young persons.

Through various methods The Methodist Church has made an average gain of 122,899 persons per year for the 12 years since union and since the organization of the General Board of Evangelism. Certainly the Central Jurisdiction and Negro congregations in other Jurisdictions have shared in making these gains and have made substantial contributions to the total program and achievements of The Methodist Church.

According to a close study of the Central Jurisdiction, as far as reliable figures can be ascertained, the Negro membership in The Methodist Church is approximately 345,000. During the last 20 years we have had some growth, but it has not been comparable to the general increase of the Negro population. However, the increase in Negro membership in *all* Methodist denominations perhaps is comparable with the population growth. During these 20 years there has been a tremendous shift in our population, and there are three major Negro Methodist denominations that operate in the same general territory as we do, and in many places they have congregations where we do not. We have lost thousands of our members to these churches of other Methodist denominations. Although we have received many into our churches from other denominations, the number is much less than we have lost to them.

Over the 20-year period, 1930 to 1950, there has been a total gain of 33,854 members in 12 of our 19 Annual Conferences, and a loss of 6,474 members in the other seven Conferences for a net gain of 27,380 in our 19 Conferences.

In 1930 there were 12 Negro congregations with a total membership of 7,690 in white Annual Conferences. In 1950 there were 25 Negro congregations with a total membership of 19,590 in these Conferences. This makes a gain of 13 congregations and 11,900 Negro members. This gain of 27,380 inside the Central Jurisdiction and 11,900 outside the Central Jurisdiction, makes a total gain of 39,280 Negro members in The Methodist Church during the 20-year period.

Our gains during this period in the 12 Conferences which showed gains are as follows:

Lexington	8,132
Washington	7,003
Central West	3,427
South Carolina	3,260
Delaware	3,116
West Texas	2,210
Texas	1,840
South Florida	1,291
North Carolina	1,154
Atlanta	1,021
Mississippi	918
Tennessee	482

With our present program of evangelism we hope to step up our gains in these Conferences and stop the leaks in those showing decreases, and even to bring them into the "increase" column.

Our greatest loss in membership during the 20-year period has been in the Upper Mississippi Conference. There we lost 3,079 members. The Southwest Conference, which includes the states of Arkansas and Oklahoma, runs second in losses. There we lost 2,528. There were lesser losses in the following Conferences: Savannah, 384; East Tennessee, 221; Central Alabama, 145; Louisiana, 100; and South Florida, 17.

In the study of the Central Jurisdiction and the Negroes in The Methodist Church, there are advantages and disadvantages found that relate to the growth. Not all of these can be stated in a brief article.

Our Program

Certainly there are many advantages that should be made clear and emphatic in our evangelistic appeal. The type of invitations or altar calls, the spirit in which they are made, and the attitudes of the congregation when they are made mean much to our success or failure. All of this we are emphasizing in the institutes and training conferences which we are holding. Very important also are the matters of making surveys for prospects and of selecting and training evangelistic visitors for team work in home visitation evangelism.

We plan our Spiritual Life and Family Life Mission to include as many laymen as possible in order to produce local leadership, to deepen the spiritual life of local congregations, and to help develop Christian families and practical daily Christian living which have far-reaching community effects.

We have more trained ministers and laymen in the various methods of evangelism than at any previous time, and also more young people committed to various types of Christian service. Some of our life service volunteers have been accepted and assigned to service in this and in other countries, while others are still studying and preparing themselves in educational institutions. Many of these volunteers were inspired in our young people's Christian Missions, Youth Camps, Youth for Christ movements, and our United Evangelistic Preaching and Visitation Missions. As a result of some of these Missions we have new churches and Sunday schools. Some established churches have greatly increased their memberships and many have developed attractive local church and community programs.

One major need is for the larger established churches to create a greater interest in helping with our expansion program. They can become more active in sponsoring new churches and Sunday schools in the many places where there are new housing areas and industrial centers. Our people are moving into these new centers of development and we need to organize new churches and Sunday schools to take care of them.

The Threefold Motto

A Charge from the Retired Ministers of the Nebraska Conference to the New Conference Class

Delivered by Harry E. Hess, Pastor
Lewellen, Nebraska
Member of the Nebraska Conference

Exactly 30 seconds after 3:38 P.M. (C.S.T.) May 30, 1952, the Nebraska Annual Conference ministerial members, in executive session at the First Baptist Church, Grand Island, lifted their hands high over their heads—it seemed a bit higher and a bit quicker than usual—as Bishop Gerald Kennedy called for the vote that placed eight of us on the retired list.

Since that nostalgic moment I can speak to the five members of the incoming class some thoughts that, prior to this date, I would have felt only our Bishops are privileged to say. But I do thank Bishop Dawson and the Cabinet for conferring upon me this high honor and privilege of speaking for the retired ministers to the incoming class.

During my first two years at DePauw University, the beloved Edwin Holt Hughes was president. One day during my freshman year some request took me timidly into his office. In those times framed mottos were in fashion, and two or three of them properly hung on the office walls. I do not remember what the others said. But one of them I have never forgotten. I can see it even now as it counselled: "HONOR YOUR WORK, AND YOUR WORK WILL HONOR YOU." Through the years I have found this motto amazingly true.

1. In the first place, hard, conscientious work will truly honor you. In no place is this more vital than in your sermon work. Good preaching is hard work that you can't leave until Saturday evening. A first-class pulpit man selects his sermon themes weeks and months ahead. Then, as he constantly reads, he notes references under these various themes. Then he writes his sermons.

Many times my preacher friends of early middle life have asked me, "Brother Hess, why don't I get ahead?" Out of ministerial courtesy, I couldn't tell them. But in each case, the most likely chances are that the man failed to "Honor His Work" in toilsome systematic sermon preparation. Neglect here is certain to make you a Conference problem by middle life.

2. In the second place, I would add this injunction to that esteemed motto: "HONOR YOUR LAYMAN, AND YOUR LAYMAN WILL HONOR YOU."

Professor Elton Trueblood is prophetically right when he points out in a recent book that one of the major gains made by the Church in the half century just past is the discovery of the power of the laymen.

I have found this wonderfully true in the last dozen years and only wish I had made this inestimable discovery years earlier. I shall speak here from my own experience, even though it savors a bit of boasting.

In the last four and one-half years as pastor of First Methodist Church, Ogallala, Nebraska, we have built, furnished, and paid for a beautiful Gothic church valued at $150,000.00. The laymen raised the money. But this is not all.

During this time, 530 folks have been received into the membership of the church. Of this number, 62% came on profession of faith. Outside of the training classes and the few members any minister would naturally get, it was the work of the laymen who accomplished it largely through Visitation Evangelism.

The Lord's method works today just as it did when He sent out the Seventy. And like the disciples, these laymen discovered a great personal joy—and often experienced amazement—at the ready response of assigned prospects whom they visited in their homes.

Repeatedly the laymen have said, "Mr. Hess, what can I do for you?" The laymen are eager to be worked.

During all of this time I have written every sermon that I preached, except two. These exceptions came at a time when I was too ill to sit over the typewriter. The laymen were honored by my best possible efforts to give them a sermon worth hearing. This was true not just a Sunday now and then, but every Sunday. "HONOR YOUR LAYMAN, AND YOUR LAYMAN WILL HONOR YOU" by coming out to hear you preach and eagerly following your leadership.

3. There is a third indispensable injunction that I would add to this motto out of 45 years of preaching: "HONOR GOD, AND GOD WILL HONOR YOU."

Live close to God. Young preachers become discouraged easily and like to run around spending valuable time away from their charges. I used to do this some in my early ministry. But I learned that a half-hour with my Bible and with God in prayer would do more for a sagging spirit than three days over in some other country. Live close to the divine heart, and things will begin to happen in your ministry.

This, then, is the motto which I would give you for a successful ministry:

Honor Your Work,
and Your Work Will Honor You

Honor Your Layman,
and Your Layman Will Honor You

Honor God,
and God Will Honor You

Books Helpful To Christian Living

The Methodist Heritage

An Album of Methodist History, Edited by Elmer T. Clark, Abingdon-Cokesbury Press, 336 pp., 9x12 inches, $7.50.

This is a day of picture books and picture magazines. Books, the movies, and television focus their attention on eye appeal. Periodicals in this field have wide reading. Methodist picture books have been published before, but *An Album of Methodist History* is a new book and a better one. Elmer T. Clark, editor of *World Outlook*, has made another significant contribution to the field of Methodist history. He has several books in this field in which he is so perfectly at home. His volumes dealing with religious sects are most valuable. His *The Psychology of Religious Awakening*, written several years ago, was one of his best.

Among Dr. Clark's possessions is his collection of Methodist objects, Wesleyana and Asburyana. His collections have been on display several times. In these collections are many of the pictures and prints which went into the make-up of the album. Without this avidity of the collector Dr. Clark would hardly have gotten together these priceless pictures and prints, not only of Methodist beginnings, but also of many other historical Methodist events and historical "firsts." He has the collector's heart and interest. In addition, he has followed this bent by visiting most of the Methodist historical shrines. Methodism owes a debt of gratitude to Dr. Clark for the large contribution he has made to this field and to the work of the Methodist historical societies.

In this volume are some of the results of his labors. They represent, in many cases, the labors of a lifetime. Illustrations of Methodist beginnings in England and America, and many of those in Wesley's world parish, are used in profusion. One recognizes some old friends, standard prints known to Methodists everywhere. Many of them are entirely new. All of them are interesting. The volume is a treasure house of Methodist pictures. It will be especially prized by those who appreciate a pictorial record of the house of Wesley.

Letters

Selections from the Letters of John Wesley, Arranged and Edited by J. Manning Potts (Published by The Upper Room, 40 pages, 10¢).

John Wesley was an indefatigable letter writer. More than 2,600 of his letters have been collected. In this booklet are excerpts from more than three dozen of them in which Wesley deals with such subjects as faith, prayer, bodily health, perfection, love, victory over suffering and sorrow, and such unchristian practices as fretting, anxiety, pride, prejudice, inordinate affection, disputing, religious gossip, and coveting.

Arranged and edited by J. Manning Potts, the editor of The Upper Room, this booklet is the seventh in the series published by The Upper Room called "Living Selections from the Devotional Classics." Included in this booklet are letters to Wesley's brothers, Samuel and Charles, his mother, Lady Maxwell, Arthur Keene, Mrs. Woodhouse, George Shadford, members of the Society, and others.

In these short excerpts one can see John Wesley, the earnest seeker after the devotional life, a sincere man of God. In them one can see something of the power and enthusiasm of the man who led the movement which has affected all Protestantism, and which historians say changed the course of English history.

Our Prayer Life

Making Prayer Real, Lynn J. Radcliffe, Abingdon-Cokesbury, 254 pages, $2.50.

There have been many great books written across the ages on the subject of prayer. They live longer than most books because they minister to the longings of the human heart to know and have fellowship with God; longings which do not change from generation to generation.

To the library of books devoted to prayer Dr. Lynn J. Radcliffe, pastor of Hyde Park Methodist Church, in Cincinnati, Ohio, has contributed a new volume. *Making Prayer Real* is a splendid and helpful addition to the prayer literature.

After showing the need for a spiritual awakening in our day, Dr. Radcliffe deals with methods and approaches to prayer. He vividly presents many of the spiritual exercises which have proved helpful in earlier generations. He possesses a seemingly endless treasure of suggestions concerning ways by which prayer may become real in the life of the individual Christian.

The book will be helpful to every Christian who reads it desiring to learn better how to pray. It will prove, also, a useful source of material for preachers who look for helpful aids to share with their congregations concerning the practice of prayer.

Sermons

The Mighty Saviour, by Bishop Arthur J. Moore, Abingdon-Cokesbury Press, 154 pages, $2.00

A tape-recording technique was employed to preserve the evangelistic preaching style of Methodist Bishop Arthur J. Moore in this new book of sermons issued by the Abingdon-Cokesbury Press. A recorder was used in Atlanta's First Methodist Church to catch the exact words of the former railroad flagman who has converted thousands of persons through the power of his flaming messages. After being transcribed, the sermons were carefully edited so as to retain the moving effect with which the Bishop speaks.

The Mighty Saviour contains 10 sermons which Bishop Moore regards as among his best. They deal with the subject which is always closest to his heart —the saving grace of Jesus Christ. Here is inspirational reading for everyone who would relate his life more closely to the Master. Here is subject matter and content for preachers who would preach evangelistically with zeal and power.

Evangelism on the Campus

By Dean Lloyd Bertholf

College of the Pacific

Stockton, California

We have gotten ourselves into a situation in this world where we simply have to have education. It is no longer merely a matter of benevolence for the state to provide education for its youth. No longer are we simply doing the child a favor by allowing him to go to school. We have come to the place where the very survival of the nation depends on the development of the brains of the people. Brains are a source of power, and any nation that neglects its brains is doomed.

Nor can we merely teach what we have been taught. We must teach our pupils to be greater than their teachers. New frontiers have to be invaded, new secrets of nature explored, new relationships discovered, new machines made, new sources of power exploited.

But at this point a curious dilemma presents itself. Each generation seems able to stand on the shoulders of the previous generation so far as exploiting nature is concerned, but so far as morals and ethics are concerned each generation starts anew. High school boys these days can rig up gadgets out of radio tubes and relays that will do marvelous things—things their grandfathers could no more have done than they could have flown to the moon. In fact, some youth some of these days may do just that—fly to the moon, so great is the amount of science to which a youth is exposed in his early years.

But in the realm of morals and ethics and tastes we have never been able to climb on the shoulders of our ancestors; mastery of the just and appreciation of the good and the beautiful seem not to be accumulative as physics is accumulative. Our notions of what is right and beautiful do change, to be sure, but they tend to go in cycles, or perhaps to zig-zag, not in ascending spirals. Most 16-year-olds do not find it easier to know what is right and wrong in 1950 than did the 16-year-olds in 1850.

A Real Problem

On the contrary, the very presence of so much that is accumulative has tended to crowd out consideration of ethical and moral and religious values, until we are face to face with a real problem. The oft-quoted words of Supreme Court Justice Jackson point out this problem in a striking way. "It is one of the paradoxes of our time," he says, "that modern society needs to fear little except men, and what is more, it needs to fear only educated men. The most serious crimes are committed only by educated men and technically competent people."

Technically competent people, but without a conscience—these are our problems in the world today.

Now there are those who say that since the increase in technical training has been concomitant with the decrease in the training of the conscience, the only thing needed to correct the situation is to reverse the trend: if we decrease science training, the emphasis on ethics, morals, and religion will at once increase. Well, even if this were true, and I'm not sure it is, the fact is that we cannot afford to decrease our science. Science is too important to the very survival of a people these days. We might as well accept the fact that we are in the atomic age. The signs of the times read "more science" rather than "less science." We shall simply have to devise ways of educating, activating, sensitizing the conscience of our science-minded youth at the same time they are learning their technical skills. How to do this, that is the problem.

The Answer

As for me, I believe that much of the answer lies in the Christian college. The public schools and public-supported colleges and even the non-church-related private colleges and universities have almost sold out to secularism, in the name of tolerance and in the fear of uniting state and church. You would hardly believe that Columbia University, for example, 200 years ago when it was King's College, would have stated the following pious purpose as its chief objective:

"The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and to serve Him in all Sobriety, Godliness and Righteousness of Life, with a perfect heart and a willing mind, and to train them up in all virtuous habits, and all such useful knowledge, as may render them creditable to their families and friends, ornaments of their country, and useful to the public weal in their generations."

This would sound strangely out of place in the catalog of the great Columbia University or any other large university today. But it didn't sound strange then. To teach their students to know, to love, and to serve God in Jesus Christ was what everybody expected of a university.

Secular Reform

But not today. Even the reform incorporated in what is called "general education" is on the whole a secular reform. "Education is by way of being reformed," writes Albert C. Outler, "with little or no regard for the possible contribution of religion to its reformation. For a very tangled skein of reasons, it has come to pass that, in the name of tolerance and the democratic spirit, American

educators (whatever their private religious beliefs and convictions) have in fact suppressed the consideration of the problems of the religious interpretation of reality and human experience in the educational process. . . . The revolt against dogma has now become official dogma itself."

Now it seems to me that this need not necessarily be true, even today—certainly not in a Christian college. To know, to love, and to serve God in Jesus Christ—is that an unworthy purpose for a modern college? Is it an untenable purpose? Is it an undesirable purpose? I am not concerned over the exact wording here, but I am concerned over the idea of holding Jesus up as an example, even in an institution of higher learning. After all, where did Methodism start if not on a university campus? Thousands of youth find, just as John Wesley did, that the process of maturing, when allowed to take place in an atmosphere of books and laboratories and professors, makes of the mind a veritable cauldron, out of which comes one's own mature philosophy of life. If religion is not one of the ingredients that go into that cauldron, the philosophy that emerges cannot be fully balanced and sane and complete. We must make sure that on the campuses of our Christian colleges, at least, there is constantly in evidence a mature, rational, intellectually tenable view of religion as revealed to us by that mature, sane, realistic idealist named Jesus.

Christian Philosophy

How could this be done? I do not think we should try to intensify the Christian atmosphere simply by excluding all except avowed Christians at entrance, as Professor Latourette of Yale recommends. One can soon build up an artificial, holier-than-thou atmosphere, so full of unholy pride as to be of more detriment than use to the Kingdom of God. But there should be a natural gravitation of the best products of our Christian homes toward the campuses of our church-related colleges. And there ought to be a selection of none but religiously active church-working men and women on the faculty. I think the philosophy of the curriculum ought to be frankly and unashamedly Christian. Not sectarian, but Christian. There is no such thing as a mind entirely free from bias. Since there is to be a bias, let it be a Christian bias, that is, let there be an attitude of approach to history, sociology, economics, literature, art, even science, representative of the great Jewish prophets and of Jesus. According to this bias, neither the physical world nor the living things on the earth, nor man and his society have come about as the result of undirected, impersonal, fortuitous forces—any more than a modern automobile arises from the chance coming together of steel, rubber, plastic, fabric, and paint. In both cases there has been plan, design, direction, purpose. Even the free will of man would, according to this bias, be regarded as a planned, designed free will.

I think also that much attention ought to be given to ways and means of holding up the person Jesus of Nazareth before the eyes of modern youth. Somehow, we have got to do the thing for this generation that Harry Emerson Fosdick did for the last generation in his *Manhood of the Master*. If youth can only get acquainted with Jesus—really, intimately acquainted with Him—they will see that He is indeed the ideal they seek; they will fall in love with Him; He will become a living presence. "No longer have I called you servants, but I call you friends." We must find means of getting more youth, more intimately acquainted with this winsome "friend," whom to know is to love.

Needed Emphases

Other needed emphases suggest themselves at once: the emphasis on the fellowship of those who have found this heart-warming divine friendship—the "cell" idea as John and Charles Wesley practiced it—not for mutual and self-admiration but for mutual constraint "in the spirit of meekness." And there must be provision, of course, for corporate prayer and worship.

Another thing I think can be done by both the college and the homes from which our youth come is to hold before them more emphatically than we have done in recent years the ideal of Christian vocation. Christian vocation is not necessarily the same as church vocations. We are referring here to the ideal of serving God and fellow man in whatever vocation one enters—serving them not as an afterthought, serving them not as with the crumbs that may fall from the anticipated rich man's table, but serving them as the primary motive of one's life—seeking first the Kingdom of God and God's righteousness, with the faith that God will see us through, come riches or poverty as a result.

This materialistic tendency to look upon income as the sole measure of success has done deadly things to the ideal of service. But there is still much of the ideal naturally present in young people, if we can only keep the "successful" adults from spoiling it.

Need for Religious Emphasis

As I see it, all this is a part of evangelism on the campus. It is not all of it, however. Evangelism involves the idea of witness, of enthusiastic sharing of one's own discoveries in the realm of spiritual values. It involves consciousness of human inadequacies, humble confession of one's sins, surrender of one's weaknesses of divine power. Opportunity must be given for students to have personal counseling by men and women who know the power of divine love in human lives and are willing to help the young person get into personal contact with that divine power. This cannot be done very effectively by mere concentration on one Religious Emphasis Week. It takes a religious emphasis semester, a religious emphasis year to do this job.

Evangelism on the campus is one of the crucial needs of the Church, of the world. I have tried to say that such evangelism should involve personal knowledge of and contact with Jesus himself for the cleansing of personal lives and releasing the latent powers therein. It should express itself partly in what might be termed comprehensively the Christian philosophy of life—the Christian world view; but it should express itself also in all that is involved in the idea of Christian vocation—a stewardship of all of life dedicated to the service of mankind.

And I am betting my life on the theory that there is no better place in the world to practice that kind of evangelism than on the campus of a Methodist college.

A good leaflet for young people

"God Calls and We Answer"

by G. Ernest Thomas

$2.00 per 100

TIDINGS, 1908 Grand, Nashville 4, Tenn.

Worship at a Drive-In Theatre

As reported by

Wayne Coller, Bowling Green, Ohio

Early histories tell us that our forefathers left the old country for a new world to seek freedom from heavy taxation and to worship as they pleased. We also learn that in early times men frequently used as their place of worship a high rock, a mighty tree, a cave, or a tent. Thus, the need of worship is no new thing. For ever since the race came into being, men have felt themselves dependent on some power greater than themselves and have worshipped that power.

For thousands of years men have praised God for all His goodness. In Him they have found solace and comfort when they were sad, security when they were anxious, courage when they were weak. And for thousands of years God has answered their cries, making them conscious of His presence as a Father who is more ready to give than they are ready to receive.

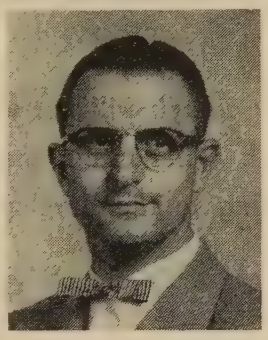
Here in America, we can be thankful that we are allowed to make our choice of the kind of worship we want. For not all people want to worship in the same way. Thus, freedom of religion is one of the rights of free men. In everyday life, therefore, while we find many people who do not pay much attention to religion, all are nevertheless influenced by it. We live in a country which was founded on faith in God, and the way we observe that faith is of our own choosing.

It is interesting to note that modern Americans have kept pace with the religious ingenuity of their spiritual forebears. For they, too, know well that where the Spirit of the Lord is, there man can worship God in the beauty of holiness. One of the newest evidences of this conviction is the series of Sunday morning services which First Methodist Church, Bowling Green, Ohio, W. C. Eyster, pastor, recently sponsored at the Portage Drive-In Theatre on the South Dixie Highway, near Bowling Green.

The summer outdoor service began at the Portage Drive-In Theatre on Sunday, June 22, with special organ music on the electronic organ and chimes played by Mr. Theodore Groman, M. M. Prof. Warren S. Allen, Bowling Green State University, led the hymn sing. The sermon was preached by Mr. Eyster.

Planned for the convenience of the northwestern Ohio people who wish to take advantage of a 9:00 o'clock Sunday morning worship, the service met the needs of families going on trips and of invalids and shut-ins who were unable to attend worship services in large crowds but who could sit in their cars for the worship. The program received enthusiastic backing from Mr. Carl Schwyn, the theatre circuit owner, Mr. Jack Armstrong, the general manager, and Mr. Otto Johnson, the theatre manager.

A playground, with swings, slides, and merry-go-round, was provided for the smaller children. Teachers and counselors assisted during the service by telling Bible stories to the children and by helping them to understand better the Christian way of life.



Above, W. C. Eyster, pastor at Bowling Green, Ohio, and below, the drive-in theatre where he conducted religious services.

Despite threatening weather on the first Sunday, there were 126 automobiles and approximately 400 persons in the drive-in theatre for the service. Another Sunday, although the temperature hovered between 85 and 90 degrees and a blazing sun made excess clothing quite burdensome, there were 138 automobiles and about 450 people gathered for the services.

Reports indicated that many attended and enjoyed the services who otherwise might pass up hot weather religious observance.

One speaker put it well when he said that here is a wonderful way to start the day. To attend such inspiring services in the great outdoors, with all nature pouring forth her beauty to thrill us, is to discover more helpful thoughts and to develop a sense of Christian duty toward all mankind.

The services were an hour in length. They were conducted from 9:00 to 10:00 A.M. each Sunday, with Boy Scouts and youth as ushers. On Sunday, June 22, $10.00 of the offering received was given to the Wood County Hospital to buy postcards for use in notifying the ministers of Wood County of their members in the hospital. Ten dollars of another Sunday's offering was given to the Boy Scouts of Troop 338, who acted as ushers. Still another $10.00 was turned over to a welfare fund.

By and large, those who have worshipped at the Portage Drive-In Theatre derived a rich blessing from its summer services.

Facts Furnished by Pastor

On Sunday, July 13, we had 155 cars and 450 people. We count our cars and people in the ticket booth as the cars come in the gate. The three Sundays before we have averaged 133 cars and 400 people each Sunday. Our collections are averaging just about $100. We give $10 each week to some community project. The advertising is paid for by the Theater people. It cost us $30 a week to have the organ moved

from Toledo and back again. We pay the organist $10 each week and the soloist $10. Whatever is left over after our last Sunday will be turned over to the church treasurer and to the youth of the church who will use it for a special youth project.

The pastor preaches every other Sunday. On the other Sundays there is a guest preacher. Thus far, these have been Dr. Herbert Thomson, Manager of Lakeside, Ohio; Dr. W. Stanley Smith, Assistant to Bishop Werner, Columbus; and Dr. Kenneth S. Learey, Defiance District Supt.

We have a volunteer choir. We ask for volunteers at 8:30 when the organ music begins. One Sunday eight communities were represented in this choir.

From Many Communities

More and more we are finding out that our congregation is coming from many communities—as far away as Baltimore, Chicago, and Detroit.

On July 6 a woman attended these services. It was the first time she has been in church for 10 years. She has been bedfast, but is able to be carried to a car and ride. She was from Detroit and through a friend had heard of our service. "We are seeing many men in these services who have not been in our church for years. Yes, their wives come to church—but!!! Guess the wives can't drive so the men *must* bring them ! ! ! No leaving them and coming back for them later!!

Many young families dressed for picnics come together. These folks have usually not been seen in church in the summertime.

A number of our professors from the University, who were first opposed to the idea, are now for it, coming every Sunday.

Popular Place

The playground is a popular place for the preschool children. Mrs. Krabill, our leader, says that the children listen better and cooperate better than at the church in the summertime.

Our regular worship services at the church have been cut this summer by about a third, but putting the two services together you can see we are reaching many more people—and we consider the project well worth while. During the fall and winter I believe we are going to see some folks in the regular services of the church that we have not seen before. Also I believe we are rendering a service to the whole community.

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"Follow me . . ."

PAUL is the man who really gave us the gospel. What was it that he actually discovered? What happened to him?

Let us remind ourselves, first, of Paul's experiences.

Paul was a Jew, reared in Tarsus of Cilicia, "after the strictest sect, a Pharisee." He was brought up to believe that the way of salvation (that is, the way of life-transformation) was the law. For those who wanted to be good, God had provided the way in the revelation of the law. This was the great glory of the Jew. God had given him the inestimable privilege of knowing the law and so of attaining the transformed life.

Paul sought goodness through the law and had the experience which all of us have when we seek goodness that way. He found he could not attain his goal. No matter how hard he tried, he failed continually.

Now most of us under these circumstances do one of two things: We either water down the law by saying, "It doesn't mean that anyway" (thus bringing it down within our range); or we excuse ourselves on the grounds of the basic weakness of human nature. So we shrug our shoulders and declare, "Well, I'm only human. What can you expect?"

A Broken Reed

But Paul was too conscientious to do either one of these things. Day after day he failed; and night after night as he examined himself he was forced to acknowledge the failure. He began to grow skeptical about the law. It told him what to do. But it gave him no power to do it. As a way of salvation, the law was a broken reed.

Thus Paul felt. Yet he did not dare to let himself acknowledge his dissatisfaction with the law, else the very foundation would go out from his faith. So he pushed his dissatisfaction down into the unconscious portions of his life, and on the surface he compensated by becoming a more zealous exponent of the law.

At the same time Paul was meeting the Christians. They were everywhere in Jerusalem. As Paul watched them he had to acknowledge that they had what he wanted. He wanted love, peace, joy. He did not have these, but the Christians had all three.

Secretly, Paul envied the Christians. Yet he could not permit himself to envy them, for they did not keep the law. To envy them would let the foundation go out from under his faith. So he pushed down the envy and compensated, on the surface, by becoming a bitter persecutor of the Christians.

A Terrible Tension

Thus there was set up in Paul's life a terrible tension, a tension between his doubt of the law and his zeal for it, a tension between his secret envy of the Christians and his hatred of their laxity in keeping the law. Such a tension could not continue. Something had to explode. On the Damascus road the explosion came.

Paul had completed his persecution of Christians in Jerusalem. He had asked letters of the high priest to Damascus. One morning, when the tension was at its height, "breathing out threatenings and slaughter," Paul rode out from Jerusalem. He rode a long time, under the hot sun, turning over his problem in his mind. Suddenly something snapped. Paul blacked out. He fell from his horse. The vision of the Jesus, whom he had been trying to forget, objectified itself before him. There He was, this Jesus, His face on the sky. Paul's lips moved. "Lord," he cried, "What wilt thou have me to do?" In the moment of his surrender, when he gave himself to Jesus, he was a new man.

He went into Damascus. He was ill for several days there. But when he recovered, he came out with a new gospel. "We are saved by faith," he insisted. Being translated, this means, "Life is transformed by personal relationship with Jesus."

Profound Truth

The thing we must see is that Paul discovered a very profound truth, psychologically as well as theologically. We are unable to manufacture righteousness. Goodness cannot be put on from the outside. It has to come some other way. How, then, is life transformed?

Life is transformed best by personal relationship. A young man, who has been told all his life by his mother to wash his face and comb his hair, and who has never seen the necessity of doing it, suddenly becomes a paragon of neatness when he falls in love with the little girl down the street. A person's life is lifted or degraded by the people with whom he associates. This is why friendship is so important. It is our personal relationships which affect our lives. If the person whom we love best of all the people in the world happens to be the best man who ever lived, you see what that does.

The process of life transformation, therefore, is the process that follows when we give ourselves completely to Jesus. He does for us what no one else can do.

Basic Experience

Let us see, however, that while Paul is the person who first made that explicit in his theology, Paul was neither the first nor the only person to whom it happened. What we have come upon here is the basic Christian experience. From the beginning until now, the characteristic thing which has happened to Christians has been that their lives were made new when they came to know Him.

1. The first people who had this experience were the first disciples. You remember them—Peter and Andrew, James and John—sitting by the lakeside mending their nets. Down the road came a man named Jesus. He stopped to talk to them about God's Kingdom. But as He talked, something in His words, something in the tone of His voice, something in His eye, something in the magnetism of His personality reached out and took hold of them. When He finished and said, "Wouldn't you like to go along with me?" they answered, "Yes, Lord, we'd like to go with you."

New People

They left their boats. They left their nets. They left their father Zebedee. They went along with Jesus. They walked with Him and talked with Him. They ate with Him and slept with Him.

By Lowell Brestel Hazzard
Professor of Old Testament
Westminster Theological Seminary
Westminster, Maryland

They watched Him perform His miracles and helped Him with them. And one day they woke up to discover that, whereas they had given themselves to Jesus, God had gotten hold of them. They were new people. Simon the unstable was Peter the rock. John, the son of thunder, was John the beloved. They were transformed because they had been with Jesus.

2. Paul never saw Jesus in the flesh, but Paul met Him in the lives of His disciples and the same thing came to be true. Jesus reached out and took hold of him. As Paul testifies, "I am a new man in Christ Jesus."

The author of Hebrews says the same thing when he pictures Jesus as the great high-priest who leads us into the presence of God. The author of John's Gospel calls Him "the true and living way" and says that no one comes to the Father but by Him.

3. However, lest you think that this is only a New Testament experience, let me cite an experience in modern times.

Albert Schweitzer, son of the village pastor at Gunsbach, brilliant organist and theological professor, took as the subject of one of his researches the life of Jesus.

Scores Written

He came at the end of the long period of the Nineteenth Century, when scores of lives of Jesus had been written. He was convinced that they all had mistaken Jesus. He determined to find out the truth. So he studied all the lives of Jesus to find out where they had gotten off the track. Then he turned to the Gospels and went through them with a fine-tooth comb. He spent years in research concerning the life of Jesus. Finally, he wrote his own "Life." It was a coldly objective historical study. The Jesus whom he found was sadly truncated. Yet, when he finished that book, he wrote at its close one of the most moving paragraphs in all literature. He says, "He [Jesus] comes to us as one unknown, as of old he came to his disciples beside the Galilean lake, and [if we give ourselves to him] he will show us, without peradventure, who he is."

And Albert Schweitzer left the writing of the book, closed his organ, resigned his theological chair, went back to school to take a medical degree, and then went to Africa, where for 40 years he has been healing the people of that continent.

Why did he do it? Jesus! You can't put your life up against His life day after day without having it transformed. Jesus has that power.

"My Master"

4. I suppose the reason I am so excited about this is that the same thing happened to me. When I was 11 years old and in the sixth grade, I was greatly impressed with Charles M. Sheldon's "In His Steps." I took as my guide, "What Would Jesus Do?" I have not always kept as close to Him as I should, but Jesus has become the person whom I know better and love more than anyone in the world. He is my Master. Any transformation that has come into my life is due to Him. I can testify from personal experience to the truth of what Paul discovered so long ago.

I have often said that I suppose the best illustration of salvation by faith is Hawthorne's story of "The Great Stone Face." The boy, Ernest, looking through a lifetime for the man who would be like the face, finally became like that which he loved. Paul puts it in unforgettable language in II Corinthians 3:18, when he says, "We all, with unveiled face, reflecting like a mirror the glory of the Lord, are transformed into the same image from glory to glory."

This is the process of Christian salvation. This is what we may go out to preach. The new life is possible. Let none say otherwise. But it comes not by our own efforts. We come to know Jesus. We come to love Him. And He does the rest.

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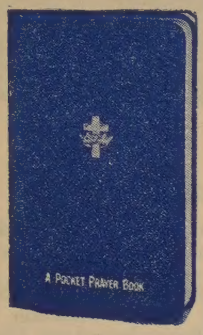

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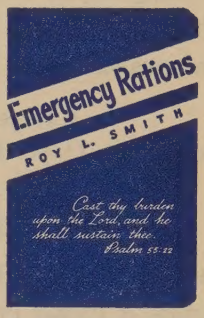
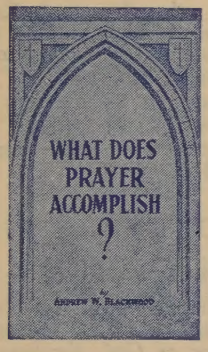


Indeed "emergency rations" are these pages designed to help meet the problems and difficulties of day-to-day living. Written in concise and colorful style by Roy L. Smith, the rations deal with the solutions to 45 problems. Here are some of the titles: *You Are Important, Don't Waste Yourself, Trust Your Best, Believe in God, Evil Cannot Prevail, That Was Yesterday, Love Never Fails, You Can Be Sure.* Here is a keen perception of spiritual values that is indeed helpful. Vest-pocket size. Heavy paper cover. Single copy 10¢; 12 copies $1.00; 100 copies $6.00.



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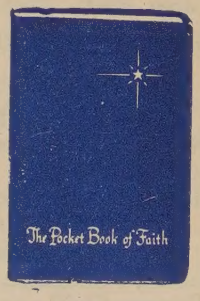

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